

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the
Luther · League · of America

Back to School

I think it is the truth that our education must be shot through with religion. If you subtract God from education you don't even attain secular education, but are left with no education at all.

George Wharton Pepper.

The Luther League

of America

THE YOUNG PEOPLE'S ORGANIZATION

of the

UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia

Pennsylvania

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Luther League Review



Supposing He'd Paid

One day, not long since, a Baptist preacher was out hunting. During the day a rainstorm came on. In order to keep dry he crawled into a hollow log. When the rain began to fall the log began to swell, until he could get neither way. He thought his end had come. He thought of all the wrongs he had done, and when he recalled that he had not sent a subscription to this paper this year he felt so small that he crawled right out of the log without difficulty. Does this story fit you?— *The Western Baptist*

The Sword of Truth

By REV. R. H. BENTING

EVEN the strongest among us are constantly in need of encouragement. We are constantly in need of reminders, that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This warfare is a spiritual warfare, but the fighting itself is mostly hand to hand fighting. The Lord Jesus Christ is our Captain, and He has pressed into our right hand the "Sword of Truth"—which is found in the sheath termed "The Holy Bible." In this text before us Jesus tells us that He "came not to send peace, but a sword." Our theme is "The Sword of Truth."

Many fail to unsheathe this sword. Witness such prominent teachers of theology in various universities who, after having solemnly pledged themselves to teach the Truth recorded in the Bible, distribute to their students and the public in general husks instead of grain, errors instead of truth. Before them lies the Sword of Truth, opposed to them stand the armies of the unbelieving world, and many theological professors refuse to unsheathe this sword, preferring to indulge in fraternization with the enemy of Truth. Dr. Kent's "Shorter Bible," omits the fundamental doctrines of the Atonement, the sinless birth of Christ, sin and depravity of men, Christ's warning against false teachers, etc., from the necessary doctrinal statements as being "not practical or vital to this age." And Dr. Kent is head of the theological department of Yale University. Draw your own conclusion and then ask yourselves whether it is not high time to unsheathe the Sword of Truth to do battle for the Captain of our Salvation in every city, town and hamlet where a Luther League is found.

Dozens of Y. M. C. A. secretaries boasted in the presence of our camp pastors that the soldiers would not return to our churches after the war, but demand a new church similar to the Y. M. C. A. This spirit is being manifested in widely separated sections of the country, especially in the larger cities.

I mean to say that there are organized efforts in our country for the purpose of undermining the solidarity of the denominations, and, being too cowardly to face the Church, such traitors to Truth use the returning heroes as their "goat." The returning Lutheran soldiers, however, usually attend the service as soon as possible after their arrival. I may state that I have thus far not found any exception to this rule.

Some Protestant preachers consistently

omitted all reference to Christ when they preached to soldiers in the camps, and their brothers quite as consistently preached sermons on novels instead of the Gospel to their churches back home. Luther Leagues, let me now ask you: Should we invite the Revs. Tom, Dick and Harry to deliver sermons in our churches, in order to be complimented for being "broad-minded"? Should we permit Molly, the Spiritualist, Polly, the Christian Scientist, and Peggy, the Free Thought disciple to attend our communion services to the extent of participating in the Holy Supper of the Lord? Or should our policy strictly adhere to the great declaration "Lutheran pulpits for Lutheran pastors only, and Lutheran altars for Lutheran communicants only?" If you take the latter stand you have a right to term your church an "Evangelical Lutheran Church." If you take the former stand it is time to erase that name from your church doors and have a painter inscribe your portals with something like the following words: "Religious hash prepared to suit all tastes—everybody welcome."

I pray of you, do not repeat the old saying, "Jesus is the Prince of Peace, and as disciples of Jesus we should live peacefully with everybody and overlook their mistakes." Don't delude yourselves. Think! Then think again! Is Jesus Prince of Peace to all men? He was in His attitude toward erring and fallen sinners, especially if they repented. But what was His attitude toward false religious leaders? He has preached to them like a Prince of Wrath, terming them "blind leaders of the blind," "vipers," apostles who make converts "twofold more a child of hell," than they were before conversion. Jesus was Prince of Peace to all who accepted Him on His terms, but never was He Prince of Peace on terms laid down by His critics, false leaders in religion.

And when your friends criticise you as being "old fashioned," bear in mind that only those who fail to find convincing arguments indulge in such personalities. Is there such a thing as a friend who refuses to respect your convictions?

Let us not be ashamed of being old fashioned, everybody is old fashioned in the chief exercises and customs and habits wherever he may be found. Walking and eating and drinking came into vogue in the days of Adam and Eve—all old fashioned people still adhere to those quaint customs. Blushing and fleeing to the bushes to conceal oneself before God is a custom dating back to Eve's days. Begging mercy dates

back to the same couple. Paris "hints" tell us you ladies will soon wear millinery which is a copy of the millinery worn in 1789. Even Palm Olive soap was extensively used by Egyptians some four thousand years ago. Talk about being old fashioned! Use these and similar illustrations when you defend your holy religion.

Why do you still drink cool water when thirsty? This was the custom in the days of our ancient forefathers and should immediately be abandoned, if it be a crime to be "old fashioned." Why do you spread butter over your bread when you sit at the tables today? Abel knew of this custom, so did Abraham! You do these things because you cannot well afford to do without. Breathing began when Adam was made a "living soul" and drew his first breath. And we breathe because we cannot find a superior substitute for this custom. And so we practice what was practised by the ancient Christians, when we introduce the full Common Service, when we preach our sermons on texts from the Scriptures, and when we confess our sins before God and before each other. We cannot afford to do without these things.

Our greatest trouble is to apply ourselves to a thorough study of things and customs Lutheran in the light of sacred history: There is too much levity in our worship and our churchianity. The moving picture monthlies are eagerly bought and studied, but *The Lutheran* is not known,

or frequently bought and thrown into the waste basket. Movie actresses are known, their relationship and several biographies are eagerly related, but ominous silence greets the pastor who would risk his popularity by asking concerning the biography of Christ and biblical heroes. Shame on such Leaguers—they are unworthy the noble name.

The Sword of Truth. Are you going to use it? Familiarize yourselves with the Truth of Scriptures and then go out to familiarize others with the Truth, until every member of your league knows more about the Truth of the Scriptures than the moving picture shows—then you shall be worthy of the name "Defender of Truth." And then take the consequences. Whoever may undertake to criticise you, your knowledge of the contents of the Bible will cause you to defeat your opponent.

Let us vow this day: Old fashioned bread and butter for my old fashioned constitution, old fashioned Bread of Life for my old fashioned soul; old fashioned sinning because of my old fashioned nature, old fashioned forgiveness of sin from my old fashioned Saviour; old fashioned living in the old fashioned church, old fashioned dying in the old fashioned way. As long as the sun rises in the East and sets in the West will I use the Sword of Truth!

With this as your motto, I say, "Onward, Christian Soldiers—with the Sword of Truth."

The Romance of Potash

THE young potash industry of western Nebraska is receiving much publicity. Prof. E. H. Barbour of the Nebraska State University and State Geologist for Nebraska is authority for most of the explanation and statements in this article. The Romance of Potash in Nebraska is that this new asset of the State, developing into wonderful resources, the alkali basins of western Nebraska, was made by Nebraska prairie fires.

The prairie fires which swept the arid plains, left a heritage of alkali lakes and basins in portions of Western Nebraska that are now vast stretches of fields of potash. Prof. Barbour is authority for this explanation respecting the deposit which is now being shipped to an eager market in this and other countries. Where once the Indian, carelessly left his camp fire to sweep the dry stubble of the plain, potash was born. Useless the attempt to raise corn, wheat and potatoes there, for the Indian and the pioneer set the elements right for potash. Now a new industry is created and resources

of great import are being uncovered in the heretofore much despised alkali beds. It is difficult to couple romance with the barren, sparsely vegetated regions in the sandhills of Sheridan and Cherry Counties, Nebraska, yet the inspired dreams of the fictionist hardly rival the story of the meteoric development of this industry.

Alkali lakes are found chiefly in Brown, Cherry, Sheridan, Dawes, Box Butte and Garden Counties, Nebraska. The largest and most numerous of these lakes are in Cherry County. The richest and most promising of them to date is in Sheridan County.

There are many alkali lakes and lakelets in the northwest quarter of Nebraska, most of them being soda lakes. A few of them carry important deposits of potash. These lakes differ widely in their degree of alkalinity, some of them are almost fresh, others are feebly alkaline, while others are alkaline to the point of saturation.

They are regular in outline, mostly circular, and vary from a few square yards to

several hundred square acres. At the ordinary stage of water, the majority of them have no outlet and are merely shallow evaporating basins in which the alkali water of the respective drainage areas are caught and concentrated by solar evaporation. They are usually full during the spring and summer, many of them dry up later, but some are perennial. When dry, the beds and shores of these lakes are white with alkali and the winds carry away clouds of alkali dust. This is not necessarily lost, for it settles nearby and is washed back by rains.

Prof. Barbour has this to say: "The close identity of old-fashioned lye to the brine in Jess Lake suggests an origin from the ash of prairie fires and decay. The drainage area around this lake is extensive. The prairies are covered throughout with grasses, woods and shrubs, varying from one-fourth to one ton an acre, and when swept by prairie fires large amounts of ash are produced. These fires may have been of natural origin or set by Indians to start game, or by warriors to worst enemies. It is not necessary to assume actual combustion. Rotting or decomposing is oxidation or slow burning. In either process, ash results. Organic matter dropped in the open suffers complete combustion, in that a portion passes into the air as gas and a part is left as ash. However produced, the ash would be leached by rains and snows, and washed as lye into the pools and lakes. Since these lakes are practically without outlet, there is no waste and the alkali has been concentrated through the centuries. Hoffland is in the sandhill country, where grasses have a drought resisting or dune adaption. This is the short grass region

where the vegetation covering, though sufficient to stabilize the sandhills, and to repress wind erosion, so excessive in pioneer days, is sparse and the average yield an acre is light, perhaps a fourth to a third of a ton. Jess Lake seems to have a drainage area of 10,000 or more square acres. Accordingly, if the ash ran as low as ten or fifteen pounds to the acre the total amount at the end of a few hundred years would be large. Six or eight centuries seems ample for the saline enrichment of Jess Lake.

To recover from the waters of these lakes the potash and other chemicals involves somewhat complicated and tedious process to reduce the alkaline content of the lakes to a heavy liquid, largely through the medium of solar and forced evaporation, and then to crystal salts by a further drying out process.

In 1859, the United States produced \$1,500,000 worth of potash, but the production has steadily diminished since that time until practically the entire supply was being secured from the great Stassfurt 'Mines' in Germany. During 1905, American soap manufacturers used 4,235,000 pounds of potash, and glass workers 4,000,000. This shows the importance of the chemical to industrial interests of the nation.

The present output of alkali is reported to be thirty to forty tons a day, worth \$75 a ton, or a total daily value exceeding \$2,000. Daily expense runs about \$600—\$200 or more for coal, a similar amount for labor and the balance for sundry expenses.

Surveys of geologists under Prof. Barbour indicate that there are several million dollars' worth of alkali in Nebraska lakes and that a considerable portion of this is recoverable.

Joseph

By F. C. LEUPOLD

Gen. 37:39-50.

JOSEPH'S whole life is more interesting and more fascinating than any novel that has been written in modern times.

It stands out prominently alongside of such personalities as Moses, Isaac, Jacob and David, for surely none of these had a more varied experience than did Joseph, but our limited time and space will permit us only to touch upon a few incidents of his life and those in a very casual way.

His most interesting time starts probably at the age of seventeen, when we find him engaged with his brothers in the occupation of tending the flocks of his father, Jacob. He was the youngest of those who were in the fields and the favorite son of his father,

who did not hesitate to show his preference by presenting to him a coat made of many colors, a thing highly prized in those days and which naturally made his older brothers jealous of him; not that we mean to convey that the jealousy was commendable. But what probably made their jealousy turn to real hatred was when Joseph told them of his two dreams concerning the sheaves and the stars, and to this he added the interpretation which enkindled the hatred to a still greater degree, so that they were ready to serve vengeance on their brother, a thing hardly believable of brothers.

Now the flocks of Jacob needed a great deal of attention and the feed of the cattle

of those days was principally the grass of the fields and as the flocks grazed from place to place the brothers had of course to keep watch over them and at times had to be some distance from home.

The older brothers are now tending the flocks in the fields about Shechem and Joseph is sent by his father to them to see that they are well, and now the vengeance that has long been burning in their hearts looms forth and as they see him approaching they resolve that their hour of opportunity has come to "get even" with their brother, whom they have learned to hate. So they decide to kill him, but Reuben, one of the brothers, suggests that to kill him would be murder and that the crime would be on them, and so he suggests that they put him in a pit, which happens to be a well that has gone dry, and thus let him die there and then tell the father that he had been lost. To this suggestion the brothers were agreed and so when he arrives they take his clothes off him and throw him into this pit and calmly sit down to enjoy their meal.

While calmly sitting here joyous over their doings, they see coming a band of Ishmaelites on their way to Egypt and another brother, Judah, suggests that they might be able to sell Joseph to these people as a slave, and thus in addition to getting him out of their way, make some money.

Again this plan is agreed upon and as the Ishmaelites arrive they offer him to them, who are ready to buy and for twenty pieces of silver (about \$10.50 in our money) they sell their brother into slavery. But how shall they tell their father of their brother's disappearance? Again does the mind of the envious brother conceive how to cover up their crime, and so they take the coat of many colors, which they had taken off of Joseph before they put him into the pit, and after killing one of the cattle, which they are attending, they dip the coat into the blood and thus approach the father and tell him the awful untruth that they had found the bloody coat on the road and that they suppose that some wild beast had attacked Joseph and killed him. What an awful shock for the old father, whose great mourning could not be comforted by those at home. Then, too, what an awful experience for these brothers and finally what an awful experience for the young brother Joseph, who is now in Egypt as a slave. While it may seem that the most unfortunate one was Joseph, yet we will shortly see that he was the most fortunate one, for be it ever remembered that God is with His children *always*. And as with Joseph the "thorny way" was only the means to a great end, so God so often uses what may seem a queer way to some great achievement for any one of us.

Joseph is taken by the Ishmaelites into Egypt and again sold by them into slavery into the household of Potiphar, an officer in Pharaoh's army. Here he soon shows his fine personality and soon we find him released from his slavery and given a position of great trust in the house of Potiphar, who has come to greatly admire Joseph and gives him entire control of the general supervision of his house.

Let us remember that Joseph was still a young man and no doubt very attractive, and so we can readily see how Potiphar's wife, a wicked woman, tries to tempt Joseph to acts unbecoming a man into whose hands Potiphar had put such trusts and as he bravely refuses to succumb to her temptations, she conspired until she had enough falsely acquired evidence to make her husband think that his confidence had been misplaced and Joseph upon the charges falsely made by the wife is thrown into Potiphar's prison. Has God deserted him? Wait and see. We have already said that God *never* forgets his own, and this prison experience is only another means to a step upwards for the God fearing Joseph.

As with Potiphar, so with the prison-keeper he soon obtains confidence, and is made chief among the prisoners.

Among other prisoners of the household of Potiphar that are cast into the prison are the butler and the baker. These two had dreams and the interpretations of them was made by Joseph and as they leave the prison, the butler remembered the kindness of Joseph for having interpreted for him his dream, and so when in times later, Pharaoh has a dream and none of the "wise men" of those days could interpret it, the butler remembered Joseph, and Pharaoh sends for him and Joseph is able to interpret the dream and Pharaoh not only released him from prison, but made him ruler over all Egypt.

Many incidents of great interest and importance now crowd into the life of Joseph and experiences numerous in the house of Jacob and the sons. Space will not permit us to enumerate them, but we bring our very brief biography to a close in saying that as the years go on Jacob, by the most interesting circumstances, meets his son Joseph and the brothers are united into a great reunion of forgiveness and happiness and Joseph can look back over his life and thank God that He has kept him steadfast and not at any time permitted him to bemoan his trying experiences.

THE BLESSING OF THE COURT

"Judge," said the prisoner. "I'm deaf."
"That may be," said the judge, "but you'll get your hearing in the morning."

In Lighter Vein

TWO OF A KIND

Mr. Newlywed (attempting to start car): "This self-starter won't work, there's a short circuit somewhere."

Mrs. Newlywed: "Well, why don't you lengthen it, dear?"

—♦—

THE RESULT OF PRACTICE.—A lady advertised for a man to help her in fixing a room. Later in the day a man arrived. She asked him, "Can you make a Venetian blind?" "Sure," he replied. "But how?" she asked. "Why, I'd stick me thumb in his eye," he answered.

—♦—

"TAKE THE WITNESS"

Counsel (trying to prove temporary insanity): "Was it the prisoner's custom to talk to himself when he was alone?"

Witness: "I don't remember ever being with him when he was alone!"

—♦—

PA OUGHT TO KNOW

Mother—"We must get a nurse for the baby."

New Pop—"Nurse? What we need is a night watchman."

—♦—

IN GOOD

"Grace is in luck."

"How so?"

"Two fellows are calling on her. One is a florist and the other owns a candy store."

—♦—

Fussy Old Lady: "I want two good seats for this afternoon, in the coolest part of the house."

Ticket Agent: "All right, madam; here are two in Z row."—*Voo Doo (Massachusetts Institute of Technology).*

—♦—

THE ACCUSTOMED FORMULA

Pound, an auctioneer, convinced of the selfish life he had been leading, turned evangelist, and proved a success owing to his ready flow of vigorous language.

One day, however, carried away by his subject, he pleaded thus, to the astonishment of his audience:

"The Kingdom waits for you to-day. If you let it slip by you may never again have the chance. Take it while you can—the opportunity may never come again—what am I bid?"—*Harpers.*

—♦—

THE ONLY ORIGINAL

Teacher: "John, can you tell me what the first person singular is called?"

John (after much thought): "Adam."

REVERSIBLE

Said the guest, upon approaching his host's home in the country, "Ah, there are some of your family on the balcony."

"I suppose that girl in the short dress is your daughter, the young man in riding breeches is your son, and the woman in the teagown is your charming wife."

Said the host: "No, you are wrong. The girl in the short dress is my grandmother, the young fellow in riding breeches is my wife, and the woman in the teagown is my twelve-year-old daughter, who likes to dress up in her great-grandmother's dresses."

—♦—

PLACING THE BLAME

"That flour you sent me yesterday was very tough, Mr. Sandiman."

"Tough, madam?"

"Yes; my husband simply couldn't get his teeth into the pastry I made with it!"—*Bayne E., Little Rock, Ark.*

—♦—

LOVE LAUGHS AT RHEUMATISM

The hush of twilight had fallen upon all things, including the two figures standing in fond embrace by the garden gate.

At last she spoke.

"Won't you come into the parlor, Harry dear," she said, "and sit a little while before you go?"

"N-no, I think not," replied Harry, hesitatingly.

"I wish you would," pressed the girl. "It's awfully lonely! Mother has gone out and father is upstairs groaning with rheumatism in the legs."

"Poor fellow! Both legs?" asked Harry solicitously.

"Yes, both, Harry."

"Well, perhaps I will come in for a few minutes."—*Argonaut.*

—♦—

PURELY HYPOTHETICAL

"Pap," said the colored youth, "Ah'd like you to expatiate on de way dat de telegraph works."

"Dat's easy 'nuf, Rastus," said the old man. "Hit am like dis. Ef dere was a dawg big 'nuf so his head could be in Boston at his tail in New Yo'k, den ef you tromp on his tail in New Yo'k he'd bark in Bosting Understan', Rastus?"

"Yes, pap! But how am de wireless telegraph?"

For a moment the old man was stumped. Then he answered easily: "Jess prezactly de same, Rastus, wid de exception dat de dawg am 'maginary."



Life Service Department

"Wist ye not that I must be about my Father's business."

IT PAYS TO THINK

The Lutheran, issue of June 26th, on the front page calls attention to a very unusual clock on a building in Philadelphia. Instead of the usual figures seen on the dial of a clock it has the sentence, "It Pays to Think."

No doubt the business concern back of the clock and building grew to material power and influence because it put concerted thought and action into its work. Straight thinking plus hard work accomplish wonders. All too large a percentage of humanity is a failure because that portion is like a certain colored mammy when asked how they spent the evenings at home, replied, "Sometimes we set and think, then again we just set." All too many of us just "set" and do not think. But thinking also may be a positive menace if our thoughts are not based on facts, on truth and right ideals. If all who think could say with Kepler, "O God, I am thinking Thy thoughts after Thee," the conclusions reached would be correct, and products of such minds would be ennobling above all else; but unhappily we are not without those who do not think but they are also not content to simply "set" and keep quiet. Like a wife Crabbe describes in the words,

"The wife was pretty, trifling, childish weak;

She could not think, but would not cease to speak."

There are few of us who have not been constrained to say or at least think of some persons as Samuel Johnson so well said, "That fellow seems to me to possess but one idea and that is a wrong one." If those who do not think would only keep still. Such persons are positive menaces and even in our Church work our patience must endure them to the end.

It pays to think, providing we think straight and right. When we once get to thinking "straight" on the question of occupations, lifework, vocations, life service

or whatever else we may choose to call it, this question will be solved and it will be solved correctly. At our Conventions we discuss and re-discuss the questions, "how can we interest the young people in this or that question?" How get them to do this or that? What new contrivance or inducement can we bring forth to beguile and attract a mere passing interest into a vital interest and get action and results? We have heard the same questions asked and discussed for almost twenty years and the effect on us has been that our conviction is, that it is finally not a matter of "more ways" but a matter of "more wills." We believe in conventions and the discussion of problems, they are greatly worth while; but results will never be attained until there is a deeper consecration, deeper piety, more real red blooded manhood and womanhood and less downright foolishness, lack of responsibility, less chasing after thrills, etc., on the part of youth if you please. Where consecration is lacking, we can discuss methods until the day of the great assize and accomplish little.

What Dr. Sandt writes in the July 10th issue of *The Lutheran* we have tried to say before. We let him say it here. What he in that editorial says of the minister and his life holds true of every one of us whether youthful or aged. "The conviction that ours is a lost and sinful world, alienated from God and in need of reconciliation, must drive him to agonize for the salvation of men. Apart from this conviction and this agonizing love of souls, the ministry is bound to be spiritually weak and unfruitful. And there lies the real source of the loss of spiritual power in much of the preaching today. Salvation has come to mean something essentially different from what it meant in Paul's day. Then Christians believed that there was such a thing as original sin, that it meant separation from God, that sin was a heinous and damnable thing, and that the only escape

from its guilt and power was through the redemption purchased by Christ. That conviction has ceased to exist in many a pulpit, and little is said of the need of repentance and justification by faith. Where there is no crisis, no consciousness that souls are in danger, there can be no sacrificial love such as burned within Paul and Moses.

"What must drive a man into the ministry is a profound conviction that ours is a lost and sinful world, and that it calls for just such a divine and all-sufficient redemption as that which Christ came into the world to consummate. Let the Church burn with that conviction, then will it cease playing with evangelism and with missions as if no crisis were at hand and no issues were at stake; for who will burn for a man's salvation if there is little to save him from? Then will it feel as David felt when he said: 'Rivers of water run down mine eyes, because of the wicked; because they keep not Thy Law.' Then will young men, brought up under a Christless system of education which instills aims and ambitions that make the honors and comforts and pleasures of this life the great *summum bonum*, begin to realize the truth of Christ's words, 'what shall it profit a man if he gain the whole world and lose his own soul.' Then will eternal values come to their own, and young men will learn to know that it is well worth while to dedicate one's life to the winning of souls for Christ than which there is no nobler ambition and no greater joy in life. We pity the poor creatures who affirm that the ministry is a parasitic and unproductive profession—as if the making of money were of more importance than the making of Christian character! We pity the parents who withhold their gifted sons from this holy calling as if there were no compensation and no joy in it because of the sacrifice of things temporal which many ministers are required to make. Truth is, the more self-sacrificing the ministry is, the greater the satisfaction and joy. Here let Paul speak; let your missionaries in the difficult home and foreign fields speak; let the pioneers in the early days from Muhlenberg to Father Heyer and others speak. There is something exhilarating and uplifting in the very sacrifices ministers make when the love of souls drives them to become all things to all men that they may by all means save some. Every one of them would say, that if he had a thousand lives to give, he would give every one of them to the Gospel ministry. Just as a mother counts the sacrifices she makes for her children her highest joy, so does the minister count it all joy to suffer hardship and privation, if need be, that souls may be won for the Master. Where is there

a higher and more satisfying reward than the joy of feeding the sheep and the lamb for whom Christ died? McKinley's mother was nearer right than the presidential candidates who aspire to that high office when she would rather have seen her son in the ministry than in the president's chair."

METHODS.

Any methods which bring about the needed "vision," this consecration, the straight thinking are good methods. Here again we stand more solidly than ever that the best method to get results is to make a biblical study of this whole question. It is the best because it is psychologically correct and it will be Biblical; and if working according to the natural bent of the human mind and guided by the Holy Spirit through the enlightenment of the Word will not get results, then we might just so well quit and try better. If the State, District and local Luther League officers accept this hint and cooperate with the Life Service Secretaries and plan for a *study class* in every local League, using one of the suggested text books based on the Bible, then follow it by decision day, the Spirit will give results—great results. Get out your file of *REVIEW* and look into some of those suggested books. August is the time to plan Fall work. September is the month when plans are being carried into execution.

TWO NEW BOOKS ON LIFE SERVICE

Get Both of Them

The one is the product of the pen of the Rev. Carrol J. Rockey, one of our youngest Lutheran pastors of Chicago. The title is "Fishing for Fishers of Men." We have spent several hours in the review of this book which is not theory but plans and principles which grew on the author during the years he has been working on this vital problem of recruiting. A brief outline here and more later.

Chap. I. The Need for Men—Introductory.

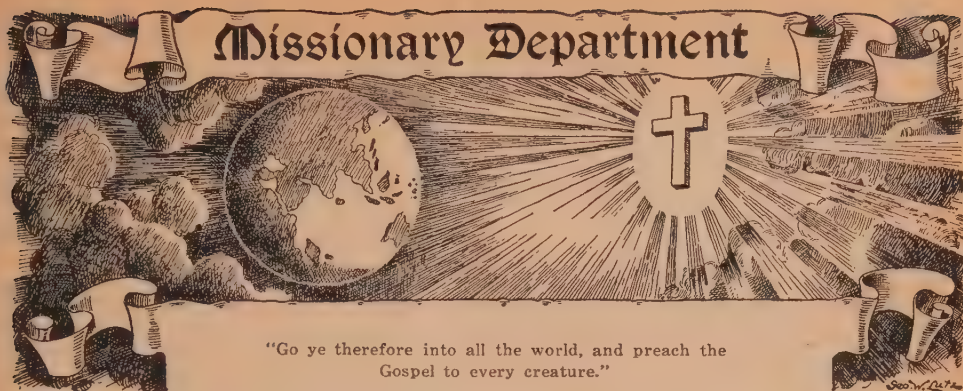
Chap. II. The Source of Supply.

Chap. III. The Present Ministry and the Congregation.

Chap. IV. Fishers for Fishers of Men—Methods.

The second book to which we call your attention is "Guide Posts to Life Work," by Wallace B. Fleming, President of Baker University, Baldwin, Kans. The preface of this eighty-four-page booklet says of its purpose, "Little Book, you are to go forth to talk with young people about their life work. Do not mind it if older folks pay slight attention to you; your mission is to young men and young women. It may be that you can help some of them to find themselves."

(Continued on page 26)



"Go ye therefore into all the world, and preach the Gospel to every creature."

PAGEANTRY AND MISSIONARY EDUCATION

A Summer Conference Lecture by Mrs. S. T. Peterson.

Believing that pageantry and the drama have exceptional educational value when rightly used we have chosen to give some of our time to the discussion of this subject.

While it may seem an incongruity to suggest such a secular method of instilling religion and the missionary idea into our young people, yet the drama really started in the Church, and by reverting to this method of instruction the Church is but using her rightful property.

Among primitive people the so-called religious rites were exceedingly dramatic. Certain festival days were always observed with a display of pageantry, color and music.

The early Indians portrayed many emotions through pantomimic dances. The early Aryans welcomed Spring in an intensely dramatic manner—by carrying the bier of King Winter out beyond the plowed fields that Spring might be given a chance to return—songs, dances and shouting made it barbaric but to them it was a religious occasion—religious drama.

A study of the Bible reveals the fact that the Hebrews were possessed of strong dramatic instincts. The Passover, the Scapp-coat and the Feast of the Tabernacles were certainly dramatic.

In the days of the Classic Greek the religious drama reached its height. In those days books were not plentiful and the ordinary citizen of Athens depended for his literary pleasures upon the various public performances. The drama meant much more to him than it does to the modern playgoer. It was to him what the newspapers, magazines and books are to us today. On festival days the entire community could be found wending its way in the early hours before dawn perhaps, to the hillside theatre. The front row of seats much more ornate than any of the others was built of marble

and supplied with backs. These were reserved for the priests, the seat of the high priest was protected with a canopy. Thus were the dramatic performances sponsored by the priests and recognized as a religious ritual. At first the performances were all in pantomime, but in time dialogue was introduced as well as chorus work—in fact these performances developed into a very high art.

During the dark ages when men were a struggling with ignorances and superstitions, striving to interpret Christianity and to adjust themselves to the new religion, the drama suffered.

The drama as a living force of art went completely under at the break-up of the Roman world; but it is a significant fact that a new birth of drama took place within the Church itself.

As the Church struggled to maintain its power it recognized that it must win the youth to its support. Wise leaders saw in drama with its universal appeal, a way to interest the people in the Church services. Elaborate changes were made in the church ritual by the introduction of processions, chants, dialogues and highly dramatic ceremonies.

At times scenes from scripture were enacted by the priests, assisted by the choir. At first all parts were taken by priests, but later young men of the laity were substituted in order that their interest in the Church might be deepened and maintained.

Dramatizations of events in the lives of the saints followed the Biblical plays until the church dramas became an accepted part of the education of the people.

So popular were these dramas that the church edifice proved inadequate to accommodate the people. The church grounds were then used with a stage erected against the outside wall of the church. Even after the plays themselves became so elaborate as to be a feature alone rather than a part of the church service they were still controlled by the clergy.

So the Mystery plays and Miracles developed until from simple scenes the dramatizations became huge productions. The stories of Holy days were favorites and the Christmas, Passion and Easter plays were gradually highly developed.

The popularity of these plays with the increasing elaborations made serious demands upon the time of the clergy. Gradually the plays passed into the hands of the guilds, commercialized players or strolling actors were employed and the secularization of the drama followed. From ecclesiastical it became popular.

Chambers in "The Medieval Stage" says "Out of the hands of the clergy in their naves and choirs it had passed to those of the laity in the market places and guild halls."

What began by the Church as a source of education for its constituency came in time to be a demand of the people for its own entertainment, developing into popular comedy. The religious element grew less and less until we have the popular drama of today.

One of the most effective ways of teaching was allowed to pass out of the hands of the clergy and be relegated to the realms of commercialized amusement. So it has continued until there rose again a desire to rescue the drama and restore it as an art that might be used to benefit mankind through its recreational, social and educational possibilities.

(I would like to give credit at this time to Mary M. Russell from whose books I have learned much of the early history of the drama.)

Too much cannot be said of the value of teaching missions by means of dramatizations. Helen Wilcox in "Mission Study Through Educational Dramatics," says: "No human being can have in his own life all the experiences possible to humanity, nor would he wish to have them. But through dramatic imagination an individual may enlarge the sphere of experience within his comprehension, may change and elevate his view, broaden his horizon, learn to live a fuller, richer life in spirit. Can one follow the Golden Rule without the power to put oneself in the other man's place? It is important that a director should understand that by the use of Educational Dramatics this fundamental value can be assured to the players."

The great missionary program of our churches needs to be more widely known. For years the Church relied upon speeches and literature to waken interest in missions.

The first large missionary pageant to be used was the one used in connection with "The World in Boston" and "The World in

Chicago." So impressive was the message that since then pageants have been widely used in missionary education. One of the most notable pageants ever presented was the colossal production of "The Wayfare" given at the Centenary Celebration of the M. E. Church at Columbus, Ohio, in 1919.

Dramatizations of the lives of missionaries and scenes on mission fields have helped the cause of missions tremendously!

Missionary plays and dramas can be secured from our own Literature Headquarters, 723 Muhlenberg Bldg., or from the Committee on Conservation and Advance of the M. E. Church, 740 Rush Street, Chicago, if short plays are desired.

Biblical material lends itself well to dramatization for the stories in the Bible are full of action. It is even possible, in fact advisable to let young people dramatize their own stories and then present them.

In my local church the men of the Brotherhood have produced two Biblical stories dramatized by one of our members—one taken from the life of David, one from the life of Paul. Both were so well received that the men of neighboring churches have produced them.

Mrs. Rex, the wife of the Rev. F. W. Rex, our Pastor at Freeport, dramatized the story of Esther and produced it at her own church—many were turned away the evening of production and the next day requests were so numerous for a repetition that a second production was given to which members from other churches had been especially invited. Again a full house—and many of the spectators have told Mrs. Rex that never did they really know the story of Esther until they had seen this dramatization.

I find in making a survey of plays given by Luther Leagues that most of them are secular plays—costume plays perhaps being the most popular, as all young people like to "dress up"—what better opportunity could we have for costume plays than to use the missionary and Biblical plays?

A secular play is all right now and then but several missionary plays will bring far greater results in increased interest in the work of the master.

Production.—A production must be planned with reference to the stage or platform to be used and the scene to be portrayed. Most of our pageants have been written that with very little extra work they can be produced in our churches or assembly halls. The dramas will of course require some scenery. It is very often possible to find some one right in our own societies who can paint the scenes—if exteriors are required—interiors of course can always be easily arranged.



Methods

ADVERTISING YOUR MEETINGS.

After all, half of the success of the meeting depends on the way you advertise the same.

There are many ways of advertising a meeting.

There are the newspapers, the church paper, the church bulletin, the bulletin board, the 'phone, the personal invitation.

There is still another way—the use of homemade charts and posters.

It is the easiest thing in the world to put up a card somewhere to announce a meeting.

And one of the best ways to bring the notice to the attention of the congregation. It is something everyone can do.

One needs brains to be the President of the League.

It requires work to lead a meeting.

One must have special qualifications to be an officer.

But anyone can be the advertising agent.

Not everyone can arrange good socials.

Not everyone can teach a Mission Study Class.

Not everyone can handle the finances of the League well.

But everybody can cut out pictures, paste them on cardboard and advertise the League meetings.

Therefore—

if you want to get your missionary meeting before the whole congregation and have a good attendance—**MAKE A POSTER.**

—if you want to boost the League and announce the programs for the next few months—**MAKE A POSTER.**

—if the League is giving an entertainment or a pageant—**MAKE A POSTER.**

—if you want to advertise the books of the Reading Course—**MAKE A POSTER.**

—if you want to send some of the Leaguers to the district or state convention and want to create interest in it—**MAKE A POSTER.**

—if you are going to have a social—**MAKE A POSTER.**

But—if you are afraid

—too many people will come to the social

—or that you will advertise your League

meeting too much, and you will get too many there

—or that your books will be worn out by too much reading

—or that you will get too many interested in that study class

—or that too many of the Leaguers will go to that convention

—or that something else just as terrible will happen

then

DON'T MAKE A POSTER—

for that is just what will happen!

HOW?

It is quite simple.

Cardboard, pictures, title of meeting and announcement is all that there is to be done.

Get cardboard at any stationer's, colored makes the most effective announcements.

Cut pictures from the *Ladies' Home Journal*, and other magazines, the advertising columns contain many valuable pictures.

The Perry pictures can be used.

And for the missionary meetings, the missionary magazines give much material. Use Photo library paste to paste on these pictures.

Print the title of the topic for the meeting in colored letters. Colored ink, colored pencils, crayolas, or Dennison's Gummed Letters can be used.

Letters cut from the *Saturday Evening Post* are most effective.

Put this up in the vestibule, somewhere when everybody will see it.

Have a Poster Committee in your League, have a Poster Party and make enough for some time to come.

A SHEET OF CARDBOARD + A PICTURE + A LITTLE PRINTING (title of meeting, time and place) = **A POSTER.**

Advertise your League.



THAT POOR LAMB AGAIN

Professor: "Can you tell me who succeeded Edward VI?"

Student: "Mary."

Professor: "And who followed Mary?"

Student (absentmindedly): "Her little lamb."—Upper Iowa *Collegian*.



The Social Meeting



LEAGUE BANQUETS AND "GET-TOGETHER" SOCIALS.

Every League should have a banquet once a year.

It need not be an elaborate or pretentious affair, but one where sociability prevails, and where the work for the year is planned.

September is a good time to hold such an event when the winter's work is inaugurated.

Districts as well, and various Committees and groups within the League should also frequently get together in this way.

A simple menu is sufficient.

The program should be arranged with the purpose of arousing enthusiasm for the work.

Long speeches should be taboo.

Four or five, ten or fifteen minute speeches to the point and practical ideas given are better than a long oration.

A toastmaster will add greatly to the success of the affair.

Have a definite object in the event, tie the program up with some definite part of the work.

Make good use of League songs, some with local color, if possible, and use the Luther League Rally Hymn.

Use the League colors for decoration.

A menu card or place card adds greatly to the occasion.

Here are some suggestions for such events:

FOR THE INTERMEDIATES—A FOOTBALL BANQUET.

Tables at either end of the room represent the two goal lines. Tables on the sides may represent the side lines. Over each of the end tables is suspended a goal post, and suspended between the posts and just over the bar of one of these goals is a football, representing a goal kick. The League colors and the local high school colors may be used as decoration. The place cards could be of football shape. Topics for toasts—to be given by the Intermediates themselves:

"Keeping Fit."

"Hit 'Em Hard."

"Teamwork."

"Over the Goal Line."

"Thoughts on Tackling."

of course applied to League life.—*Phunology.*

A JUNIOR WORKER'S LUNCHEON.

Once a year the Junior superintendent and workers of the District should get together to discuss the work.

Junior leaflets should be at each place and the place cards should be sample invitations to Junior meetings, which the leaders can use in their work.

Poster advertising Junior meetings, display of hard-work done by the Juniors and an exhibit of books and material should be at hand. The program might consist of a short speech or talk on the work by the District Junior Chairman, and a Bible story told, a missionary lesson given, a blackboard sketch drawn, a Bible Drill conducted, and a discussion on how to use the Junior Topics given by different local leaders. The aim should be to give the leaders practical material to use in their own Leagues.

FOR THE SENIOR LEAGUE.

Arrange five tables.

Decorate each in one of the Luther League colors.

Serve simple refreshments.

Have short speeches from each table.

Try these themes:

Black—Bible Study; Our First Objective Education.

Red—Social Good Times in the League; A Social Service Program.

White—Missionary Plans; How to Interest Our Leaguers in Our Missionary Objectives.

Blue—Loyalty to Our League; Our League's Ideals.

Gold—Life Service; Who Owns My Life?

STUDY AND GOOD TIMES COMBINED.

Some of the Leagues find a series of informal suppers helps along the work.

They meet at six o'clock, the Leaguers coming directly from office if they be employed.

A simple lunch is served, arranged attractively.

(Continued on page 15)



General Secretary's Letter

DEAR LUTHER LEAGUERS:—

It is a hot, sultry day in early July. The silver stream in the office thermometer threatens to blow off the top. Those of the staff afflicted with "double chins" are trying to preserve, with poor results, the dignity of their collars. It is a day of respite between trips. In spite of the prevailing July heat, we must write about September activities, and to become en rapport is not at this moment the easiest thing in the world.

September is the *time to get started* in the fall work. Most leagues have been going in "low." Now is the time to get into "second," and go along in that just long enough to shift into "high" and then keep going through the fall and winter. Naturally the work has been broken into during the summer months. In some places more than others. There are more leagues coming to feel that it pays to keep running all summer.

The question, "*What to do*" naturally arises. Get your executive committee together at once, if you have not done so as yet. Map out your fall campaign. It will be necessary to stir up a lot of the young folks to get started back into League attendance. It will be helpful for you to put on a few special programs at once. Get up something fresh and attractive, not sensational, of course. Sensational methods do not pay. They soon run out. They are like the rockets that we observe on the Fourth of July, they go up with a roar and a flare, they drop like a stick in the mud. Steady, systematic, plodding work is what pays in the long run.

Arrange a special meeting. Send out special invitations to your members. Get up some posters for the vestibules of the church. Divide your membership among the members of the executive and membership committees. Have these to call upon the members, or by telephone, if personal calls cannot be made, and urge their attendance. There is nothing that will take the place of personal work.

But start in at once. Do not wait. Now is the time to get started. In fact, all plans should have been made before this; and

work started on them. Remember that interesting, profitable meetings are the best advertisement to get folks to your meeting. There must be something worthwhile to come to.

Nature's leaves may fade and fall, but for the Church the Fall is the time of new life for rallying the resources for all the tasks of the year.

League-ally yours,

HARRY HODGES.

THE SOCIAL MEETING

(Continued from page 14)

A Committee is responsible for arranging this.

Each Leaguer pays a nominal sum.

Around the table there are songs and good cheer.

From 6:30 to 7:30 a study class is conducted.

And from 7:30 to 8:30 the regular devotional meeting is held.

This if desired may be followed by a social hour.

Six weeks of intensive work such as this brings much inspiration and benefit.

Why not use one of the books of the Reading Course, and during this winter, try this plan.

Use "From Genesis to Revelations" for a Bible Study Class.

Or have a class on Lutheran Church history and use "The Lutheran Church in American History."

Or have a Mission study class and study Japan—"Japan On the Upward Trail."

Or use "The Child and America's Future," and develop some Junior Leaders.

THE FORD MEMORY SYSTEM

"Professor Thomas was on his way home with his new Ford," reports the *Plattsburg Leader*, "when he thought he had forgotten something. Twice on the way he stopped and looked over the packages in the coupe and searched his pocketbook, but finally decided he had everything with him.

"When he reached home his daughter ran out looking surprised and cried, 'Why, father, where's mother!'"

HARRY HODGES, Editor.
Philadelphia, Pa. Send all
articles, communications
and news items to 707
Muhlenberg Bldg., Phila-
delphia, Pa.

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INVESTING A LIFE

A man may make several fortunes, he can make but one life. He invests his years to build his character as he invests his dollars to create and magnify a business. If those years are spent on mean and miserable things, the product will be a creature admired and loved by few and probably on bad terms with himself.

Time is to youth what gold is to a spend-thrift. There seems so much of it, the temptation is to fling it prodigally in the train of folly or at the booths of Vanity Fair. There has not come the sober sense of maturing years, that bids one take the long forward look, to calculate, to be methodical. The young ambition images itself as inevitably rising to the sun-crowned heights and does not realize the discipline and self-denial that must be the way of life for those who would succeed.

Fortunate are they who are advised in life's morning, before high noon or eventide, that the night cometh when no man can work and that every moment counts before the sun goes down.

It is a world which, for all its laws and officers, gives each of us an illimitable range of choices. We are what we decide to be. No circumstances can defeat us; what is within is the secret of conquest or overflow. "The fault, dear Brutus, lies not in our stars, but in ourselves, that we are underlings."

The old would pass on their experience to their juniors if they could; and they are prone to envy those who have the unspoiled years outstretched before them as a field after a snowfall lies immaculately white and fair. "If youth knew—if age could!" laments the old French saying. It will not take effect if the sagacity of the elders merely sermonizes, like Polonius, to those who still have many years to spend. Youth, headstrong and impatient, would learn for itself that fire burns and the deep waters drown. Who, then, shall teach those that do

not care to learn? The inexorable schoolmaster is experience.

The word fits when we speak of "spending" our lives; and well it is for us if, after the spending, there is gain, not loss. Happy are they who, having built a lifetime into the purpose we were set here to fulfill, have no vain regrets when it is too late to choose a different investment of the few precious mortal years.

A LABOR DAY MESSAGE FOR THE CHURCH

"The immediate and compelling consideration for the Church is always its divine commission to win men and women to personal discipleship to Christ. But a redeemed life is one redeemed in all its aspects and relationships. The economic and industrial factors that condition the lives of men and women and help to make them what they become are, therefore, as much a concern of the Church as any other phase of their moral environment. An industrial practice that cramps and devitalizes human beings in body or in spirit is as much a foe of religion as is the liquor traffic. The Church cannot ignore the one any more than it can ignore the other.

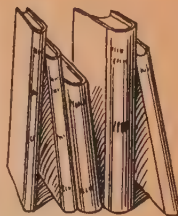
"Not only so, but the charter of the Church, received directly from its Leader, requires that it proclaim the Gospel of the Kingdom. Jesus said of this Kingdom that it is like leaven hidden in meal—it works until 'the whole lump' is leavened. There are no areas of life which Jesus excludes from the ultimate operation of the law of the Kingdom. A Gospel that is susceptible of only partial application is not a Gospel which can save the world. A Church which is content to recognize limits to the proclamation of its message is a defeated Church."—Federal Council.

WHY DO THE HEATHEN RAGE?

A rank heathen is a person who thinks the book of Numbers is the telephone directory.



Educational Department



DAILY BIBLE READINGS.

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."



READING THE BOOKS OF THE LAW DURING THE YEAR

Monday, September 1.—The People Lust for Flesh. Num. 11:24-35.

Tuesday, September 2.—Miriam and Aaron Rebuked. Num. 12:1-16.

Wednesday, September 3.—Those sent to Search the Land. Num. 13:1-16.

Thursday, September 4.—Their Instructions. Num. 13:17-33.

Friday, September 5.—The People Murmur. Num. 14:1-14.

Saturday, September 6.—Moses Obtains Pardon. Num. 14:15-45.

Sunday, September 7.—Law of Divers Offerings. Num. 15:1-16.

Monday, September 8.—Law of Divers Offerings. Num. 15:17-29.

Tuesday, September 9.—The Sabbath Breaker Stoned. Num. 15:30-41.

Wednesday, September 10.—The Rebellion of Korah. Num. 16:1-11.

Thursday, September 11.—The Rebellion of Korah. Num. 16:12-30.

Friday, September 12.—The Rebels Punished. Num. 16:31-40.

Saturday, September 13.—A Great Plague. Num. 16:41-50.

Sunday, September 14.—Aaron's Rod Bloomed. Num. 17:1-13.

Monday, September 15.—The Charge of the Priests and Levites. Num. 18:1-19.

Tuesday, September 16.—Their Portions. Num. 18:20-32.

Wednesday, September 17.—Ashes of a Red Heifer. Num. 19:1-22.

Thursday, September 18.—The Water of Meribah. Num. 20:1-13.

Friday, September 19.—Israel and Edom. Num. 20:14-29.

Saturday, September 20.—The Fiery Serpents. Num. 21:1-16.

Sunday, September 21.—Israel and The Amorites. Num. 21:17-35.

Monday, September 22.—Balak and Balaam. Num. 22:1-14.

Tuesday, September 23.—An Angel Opposes Balaam. Num. 22:15-35.

Wednesday, September 24.—Balak Entertains Balaam. Num. 22:36-41.

Thursday, September 25.—Balak's Sacrifice. Num. 23:1-13.

Friday, September 26.—Balaam's Parable. Num. 23:14-30.

Saturday, September 27.—The Happiness of Israel Foretold. Num. 24:1-14.

Sunday, September 28.—Prophecy of the Star of Jacob. Num. 24:15-25.

Monday, September 29.—Israel and Moab. Num. 25:1-18.

Tuesday, September 30.—The Sum of All Israel Taken. Num. 26:1-22.

October 5, 1924.

SIXTEENTH SUNDAY AFTER TRINITY. IN HIS STEPS: 10. HOW JESUS CHEERED THE FEARFUL AND DISCOURAGED

Matt. 9:2, 10:24-33; John 14:1-3.

DAILY BIBLE READINGS.

Monday—Mark 5:21-43.

Tuesday—Matt. 6:25-34.

Wednesday—John 16.

Thursday—John 8:1-11.

Friday—Matt. 11:25-30.

Saturday—Romans 8:18-39.

HINTS FOR LEADERS.

Ask the members to tell some of the common complaints that are prevalent among their friends. See how large a list can be gathered during the week. Ask all to try for one week not to make a single complaint to any friend. Have reports the following Sunday night. This can be done very effectively by having all wear little ribbon and the one who catches the other making a complaint to demand the ribbon. See how many ribbons can be gathered in a certain length of time.

Such hymns as, "My Soul Be on Thy Guard" and "What Cheering Words Are These," are appropriate.

Make use of the pageants that have been prepared for the Church's use. The most effective programs you can give are those that are practical and appeal to the eyes of your people.

Begin an attendance contest. A few minutes each meeting can be devoted to this feature. Enthusiasm is needed in every group of young people.

TOPIC.

A cheerful disposition is a gift to be desired by all. The one that can look in the face of all the conditions of life and not get discouraged is endowed with power that is not common among the human race. Most of the people you meet have some tale of woe to unload upon every friend they meet. It is a habit with some people to always talk about their troubles. Airing their hardships seems to be a form of recreation to them.

The constant complainer always believes that his troubles are so much harder to bear than those of his friends. His tale of woe is about as dark as it can be painted with human words. Gloom spreaders are not assets to any community. If everybody would learn to keep their fears and troubles to themselves this world would be a happier place in which to live. The cultivation of a joyful expression will spread more happiness than anything else in the world.

Sin is the cause of so much trouble. The entire human race is guilty before Almighty God for disobedience. Man has not lived as his God would have him. He cannot for he

is not able to do so. Weak selfish man act contrary to God's laws and he must pay for it. He can not attain by his own efforts the ideals set for him to reach.

Because of this fallen condition of man Christ appeared in the world. He came that all through Him might live as God wanted His creatures to be and do from the first. The Saviour took the responsibility of living the law and fulfilling the demands of God. Since that time man has been permitted to approach the throne of Almighty God with his feeble petitions and is heard because the Christ has paid the ransom for the sin of mankind.

These are facts. And since they are true there is no reason for fear and discouragement. Christ says "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

If the Saviour takes the burdens and bears them for humanity there can be no cause for fear and trembling. If Christ is the guide for the Christian there is no reason for discouragement even though the way is not clear. Confessing Christians do not deserve the name they bear unless they live as their Saviour desires them. Many people are trying to shoulder their hardships and carry them through life when they ought to know that the Saviour said to place them on Him.

The real follower of Christ is the happiest person living. Cheer is one of the greatest comforts that come to the Christian. If the God of revelation is as great as the Christian confesses, and the Saviour is as kind and considerate as he believes Him to be life ought to be one continued joy. It was a part of the Saviour's mission to spread joy and happiness. His people ought to be doing the same today. Unload your burdens O Sinner, upon the Saviour of the world and spare your fellowmen.



October 12, 1924.

SEVENTEENTH SUNDAY AFTER TRINITY. OUR CHURCH: ITS HISTORY AND TEACHINGS

Acts 2:1-21.

DAILY BIBLE READINGS.

Monday—Acts 2:22-40.

Tuesday—Acts 2:41-47.

Wednesday—Romans 5.

Thursday—1 Tim. 3:14-17; Hebrews 4:12.

Friday—Hebrews 1.

Saturday—Matt. 28:19-20; 1 Cor. 11:23-29.

HINTS FOR LEADERS.

A Program.

Hymn—The Church's One Foundation.
Scripture Lesson—Acts 20:6-12.

Psalm No. 46 (repeated in unison).

Gloria Patri.

Prayer.

Athanasian Creed (read by some member).

Articles 5, 7, 8 of Augsburg Confession.
Solo—My Church, My Church, My Dear
Old Church (from Old Church Hymnals).

Facts—Lutherans in Early American
History (from Lutheran Church in American
History by Wentz).

Story—Life of Muhlenberg (from Lutheran
Landmarks and Pioneers in America
by Finck).

Hymn—I Love Thy Zion, Lord.

Offering—Business.

Nunc Dimittis.

Lord's Prayer.

TOPIC.

We all should be deeply interested in our Church. Locally, nationally and internationally there is much to be learned about the progress the Lutheran Church is making in this generation. The papers are full of her activities all over the world. The period of transition from state to independent Churches in many of the countries of Europe is vital to the life of our beloved Church. We should watch with interest every movement in these fields. The Missions that were almost lost to our Church during the world war are prospering. This ought to be a great joy to all. The working together of most of the American divisions of the Church should encourage every faithful Lutheran. All of this means progress.

The world is recognizing that the Lutheran Church is a great factor in the future of this country and the rest of civilization. The publicity that is being given to our denomination is only a recognition of her place among the vital powers for future progress. A loyal Lutheran will be alert for this information in order to have at hand the latest and best facts concerning his Church and her progress in the world.

HISTORY.

Ignore the events that have gone before and plan only for the future is the sentiment of some people in America. They try to make themselves believe that the past means nothing to them. How is it possible for us to advance if we are ignorant of the ideals, statements and positions of the fathers who have gone before? A faithful Lutheran will be interested in the history of the Church at all times. How we received the open free Bible, our privilege to worship as we desire and what it cost the fathers generations ago are vital to the life of the Christian Church. History furnishes an incentive to hold to the truths that have been won in the past. We have an appreciation

of the efforts exerted in the interest of truth when we know of the struggles and hardships that were suffered for the cause. The character of our Church in the past to a great degree determines her future.

TEACHINGS

The Lutheran Church has a distinctive mission in the world. Her heritage is the open Bible. She has always held it to be the sole and only rule of faith and life. Faith in Christ as the Bible teaches it, is what the world needs today. If our Church fails to keep the word pure and unadulterated as it is given to a sin-sick world she has lost her calling. She will forfeit her place among the Churches of Christianity. The pure word of God is an essential for a Christlike civilization. No other denomination stands as firmly planted on the pure Word of God as does our denomination. The outstanding teaching of the Lutheran Church is faith in Jesus Christ the Son of the Living God as is recorded in the Bible and interpreted by the Bible itself under the guidance of the Holy Spirit.

October 19, 1924.

EIGHTEENTH SUNDAY AFTER TRINITY. OUR CHURCH: ITS ORGANIZATION AND AIMS

1 Cor. 12:1-13.

DAILY BIBLE READINGS.

Monday—1 Cor. 12:14-31.

Tuesday—1 Cor. 15:1-11.

Wednesday—Mark 16:14-20.

Thursday—1 Tim. 3.

Friday—1 Tim. 5.

Saturday—Titus 1.

HINTS FOR LEADERS.

Learn from your local and national constitutions the aim of the League. Stress the need of the League as well as the Church. Have someone picture what your community would be like if the Churches were closed for one year.

There are other organizations in the congregation except the League. Invite them either as a body or as a committee to come and express to the League the purpose of their organization.

Learn from open discussion what the local League believes is its mission in the congregation of which it is a part. Conclude with some definite statements which can be preserved and referred to.

Articles and items of interest are in every copy of the *Lutheran*. Use them as often as you can. This will create a spirit of reading the Church papers. A beautiful poem, "The Church of the Open Door" in the July 3d number of this year is appropriate for this meeting.

TOPIC.

The Lutheran Church is found the world over. She is operating in most every sec-

tion of the earth where there are men, women and children to be saved. The arms of the Church are stretched out over this wide expanse to bring lost ones into the fold of Jesus Christ. The channels through which she is working are her manifold organizations. Our Church is furthering the gospel through hospitals, schools, orphanages and the like. Her efforts are being repaid by the manhood and womanhood that is being developed in the many fields of her endeavor.

Effective work is best accomplished when all are banded together for the cause. If each member of the Church would labor separately for the cause progress would be very slow. But since the peoples of the Church link themselves together for the cause there is great power poured forth.

The Church has her different organizations to reach certain groups and further certain causes. The success of these bodies is seen in the great activities of Christianity today. The mission work alone shows that the organized efforts of the Church are worth while. The Luther League is one of the working bodies of the Congregation. Her success depends upon the effectiveness of her service. Her work is to train and develop the men and women of tomorrow. The League holds the young people together in one great force for furthering the blessings of Christianity.

The Church can be over organized. It is possible to have too many working societies in one congregation or Church body. The success is not accomplished merely by an organization. Administration alone will get the Church nowhere. However the banded group can unify its efforts and center them on one project. The aim of the Church or any society within a congregation is to assist in the work of the larger body. The distinct mission of Christianity is to send the gospel of Jesus Christ to all the peoples who have not heard it. There are many in the home land as well as in foreign fields that are not acquainted with the chief principles of Christianity. The young people in the homes need the gospel. If the tidings of Christ are not continued in the homes and the schools of the Churches we will soon have a heathen population in our homes and communities.

The young people should catch the vision of the Church. A great service can be rendered by them. Their activities are essential in the great work of giving to all peoples and nations the message of Jesus Christ. The efforts of the League can be easily blended with the other phases of the congregation and Church and further the plan of salvation among the young peoples of the community and state as well as create

a force that will live on for generation after generation.

October 26, 1924.

NINETEENTH SUNDAY AFTER TRINITY CHRISTIAN LEADERS AND MODERN JAPAN

Titus 3:1-8.

Rev. L. A. Thomas.

DAILY BIBLE READINGS.

Monday—Acts 28:23-29.

Tuesday—Romans 2:1-18.

Wednesday—Ephesians 4:1-8.

Thursday—Titus 3.

Friday—Luke 16:10-13.

Saturday—Romans 1:8-16.

Japan for more than a quarter of a century has been the marvel of the world. Since the opening of her door to the outside world inconceivable progress has been made in practically every phase of life.

It was true and is true yet that Japan has gone to school to every nation. But it is equally true that the whole world is now learning from Japan.

What has made possible this rapid transformation? What has wrought for this great change? It cannot be merely the fact that this country has been opened for trade and commerce of the other nations. There lies a deeper source of the growth in industry, in leadership, in education. To us we find to be Christianizing of her leaders. It would be untrue to the existing state of things to say that every one who has to do with Japan's progress has been a Christian. But the spirit of Christianity was back of it all.

However the country was quick to learn what our mission fields were slow to hold of, that is if progress permanent and successful was to be made the work must be done by trained Japanese. With such vision and such a determination we find the leaders of her own people that have helped to make Japan a leader among the nations of the world. Joseph Hardy Nassima caught the vision of the country's educational need and became the foremost Christian educator, a pioneer in this field. It was through his efforts that Japan stands near the head of all the nations of the world with more than 98 per cent. of her children in the primary schools. Kimura, the Dwight Moody of Japan, first took up the task of the evangelization of his nation on a broad scale. Miss Kawai, a school teacher, Y. W. C. A. worker and lecturer, presented to us a gleam of the womanhood of Japan. Kagawa, a Christian economic leader, and Mr. Tagawa, a Christian political leader, along with Mr. Yoshino, a Christian champion of democracy, give us some idea of the trend of the thought of modern Japan.

This nation is being stirred to the very

(Continued on page 34)



Intermediate

Department



"AND JESUS INCREASED IN WISDOM AND IN STATURE AND IN FAVOR WITH GOD AND MAN."

REGISTERED INTERMEDIATE LUTHER LEAGUES

1. Girls' Intermediate Luther League, House of Prayer, Woodlawn, Pa.
2. Boys' Intermediate Luther League, House of Prayer, Woodlawn, Pa.
3. Girls' Intermediate Luther League, Grace Church, N. S., Pittsburgh, Pa.
4. Intermediate Luther League, St. John's Church, Boyertown, Pa.
5. First Intermediate Luther League First Church, Findlay, Ohio.
6. Girls' Intermediate League, Church of the Redeemer, Monaca, Pa.
7. Intermediate Luther League, Grace Church, Springfield, Illinois.
8. Intermediate Luther League, Christ Church, York, Pa.
9. Intermediate Luther League, Church of the Advent, New York City, N. Y.
10. Intermediate Girls' League, Church of the Redeemer, Utica, N. Y.
11. Intermediate Luther League, Church of the Redeemer, Minneapolis, Minn.
12. Intermediate Luther League, First Church, Warren, Pa.
13. Intermediate Luther League, Bethlehem Church, Harrisburg, Pa.

Send the name of your church and the organization, with date organized, the name and address of the Superintendent, and the number of Intermediates enrolled, together with *ten cents* to cover cost of certificate, and register your Intermediate League. A Registration Certificate with your Registration Number will be sent you. Enroll now in the Intermediate Department of the Luther League of America.

INTERMEDIATE MISSION STUDY BOOKS— 1924-25.

"Young China" is the name of the new Manual for study by the Intermediates, following the general theme "China" for Foreign Mission study. It is complete with plans, programs, lesson material, suggestions, etc.

"Land of All Nations"—by our own Lutheran writer, Mrs. Seebach, is the Home

Mission study. It is a series of biographies, bound to interest the Intermediates.

Mission Study is one of the most fascinating ways in which you can induce your Intermediates to the missionary enterprise. Why not plan now for a six weeks' study course on either—or both—of these books, studying them chapter by chapter, using the interesting helps which can be obtained?

NEW YORK.

Here is the report of the Intermediate work of the New York State League, given by the Chairman, Sister Pearle Lyster, at the convention held in Utica:

"New Leagues organized during the year—6; Redeemer, Utica; St. Thomas, New York City; Messiah, Brooklyn; St. Paul's, Valley Stream; St. John's, Richmond Hill.

"Total number of Intermediate Leagues in the State—17.

"Yearly report received from 10 Intermediate Leagues; active membership 215, League Topics used in 4 Leagues, the Merit System in 2, Reading Course for Intermediates in 3, number of members who have read all books 18, others who have read at least 2 books, 12.

"The treasurer's report shows \$64.24 for local expenses, \$90.90 for the local church, \$151.50 for foreign missions and \$133.12 for inner missions, making a total of \$439.76.

"Other work done included visits and giving of flowers to the sick, mailing of weekly leaflets to all families connected with the church, Christmas baskets filled for the poor, and baskets of fruit given to the needy.

"Recommended—

"That Intermediate Rallies be held in each District during the year 1924-25.

"That a Standard Program be outlined for the Intermediate Leagues taking into consideration the Merit System."

A fine report, is it not? It is the result of definite planning and systematic work on the part of the Chairman. Let us have such reports from each State.

OHIO.

Who said the Intermediates could not have good times, as well as study and work? The Intermediates of First Intermediate

League, Findlay, Ohio (Intermediate League Number 5) finds lots of good times. Here are some of their activities:

Out of a total of 35 Leagues in the District—33 Senior and 2 Intermediate—this Intermediate League took second place in a district contest during March and April.

A contest for new members, being on time, visitors and taking part in the meeting between the girls and the boys, was won by the boys, and the girls entertained at a banquet, which was proven a bigger success than even the Senior banquet.

A representative was sent to the District Convention, and when called upon talked on "What the Intermediate League Has Done for Me." Later he reported the convention at one of the League meetings.

A hike was taken on June 7. A business meeting was held when the destination was reached. An Indian tepee was then erected, and each member given Indian names, two tribes being formed. An Indian headband was given each one and a feather given to the winner in each stunt, contest and game. 24 braves and squaws entered heartily into the fun. A campfire was built and weiners and rolls enjoyed. A Senior Leaguer told several Indian stories, and after a war dance about the camp fire, the return hike was made.

Who said Intermediates could not have good times?

POSTERS.

Did you make the poster suggested in last month's department for your Intermediate meeting room? If not, appoint several of your Intermediates to look after this end of the work. They will be earning credits in the Merit System by this means.

Here is another simple, yet effective, poster to make this month:—On a sheet of yellow cardboard paste in the upper left hand corner the picture of a boy of 'teen age, and in the lower right hand corner one of a girl. Appropriate pictures can be found in any of the magazines. The cover pages often give very effective ones. Print on this poster in large letters, appropriately spaced—"The Intermediate League aims to develop 'The Whole Boy—The Entire Girl' through its four-fold program—Devotional, Educational, Physical, and Social. Will you help us?" Print the words "The Whole Boy—The Entire Girl" in considerable larger letters than the rest of the poster. An effective chart will result.

FALL HIKING.

Autumn is here, the season when hiking is most enjoyable.

Why not transfer your Intermediate League meeting out-doors? Start some Saturday afternoon shortly after noon. Have some definite destination in view, do

not "just walk." Do not make this too fast lest though the going be pleasant, the return be wearying.

Take along happy dispositions, cheerful faces, a desire to learn more of God's great out-of-doors, cameras, balls and anything necessary for games enroute—also the materials for the supper.

Walk slowly, there is plenty of time to enjoy things instead of rushing along! Take time to see the flowers that still remain, note the glorious colors with which Mother Nature is painting the trees, the azure blue of the skies, the golden fields of grain. Note the birds on the wing, how many can you name? How many trees do you know? All these are points in the Merit System, and you may earn some credits on this trip, as well as enjoyment.

Having reached the destination selected or found a convenient stopping place, the time should be not later than four o'clock. One thought alone will prevail—Supper! Substantial sandwiches, rolls with "wiener" roasted over a fire, toasted marshmallows with milk if procurable from a nearby farmhouse, will never taste better! Make sure that everything is cleared up afterward.

Then for the League meeting. Select a short, appropriate topic, you might use one of those prepared especially for out-door meetings—"Storms," "Trees," or kindred subjects. Study this, discuss it, get close to God and learn His message through such a Topic. "Day Is Dying in the West" is a appropriate hymn, and a few words of prayer a fitting close to the meeting.

Then start a camp-fire, gather about it, have stories told ("Fireside Stories for Girls In Their 'Teens," or "Around The Campfire With the Older Boys" will give some splendid ones), and sing. Sing some of the songs of the Church, some Intermediate League songs you may have.

As the twilight falls, the return home made. With minds full of love for the Giver of all gifts, with hearts full of gratitude and thankfulness to Him for His blessings with bodies stored with new energy and strength, you can look back on the day with pleasant memories. Your hike will have been more than worth-while.



CAMP BEE-EYE-ELL-ELL

Near Woodlawn, Pa.

Grant Williamson, an Intermediate.

On July 8th a group of boys gathered at the House of Prayer Lutheran Church, with their luggage which they were going to take to camp. We waited for the truck for about an hour or so until some of the boys grew anxious to go so they started to hike out. Some of the boys remained to help load the truck.

We finally got to camp which is nestled in among sycamore trees, in the little community called "Independence."

The first day in camp was devoted to pitching tents, filling ticks for our beds and arranging our clothes and other things around camp. The next day was more delightful, because we got to play games, go swimming and fish in the creek which ran by our tents.

In getting our meals we had squads of five boys who did the cooking, and serving at the table, and washing dishes.

Our daily order of exercises were:—First, Pastor Rev. Teufel would awake us at 8 o'clock; we next would have exercises, then we all washed up for breakfast. After breakfast we had a devotional meeting. Then we were free until noon, when we would get our dinner; after dinner we were again free until supper time. After supper we would play baseball or pitch horseshoes until it was time for our Intermediate Luther League Topic Study. Then bed; so ran our program until the last day, July 15th, when the happy, but sorry crowd of boys got ready to go home.



October 5, 1924.

AMONG THE ROCKIES AND ALONG THE PACIFIC

John 21:22; John 6:15; Matt. 8:11.

By Rev. George H. Hillerman, D.D.

Program for Presentation of Topic.

Select hymns of Home Mission thought.

Display map of portion of United States included in topic. Locate thereon the large cities. A blackboard map is preferable for purpose.

Have article of Dr. Hillerman's presented paragraph by paragraph.

Have article summed up by a Leaguer.

Show relation of Scripture Lessons to topic subject.

Consult the Minutes of United Lutheran Church Convention, 1922, Page 194.

From the report on the Western District give information relative to the number of synods, missions, location of same, new ones, etc. Locate some of these on the map.

From this report have an Intermediate girl write a brief article on the work the Woman's Missionary Society is doing in this district.

The last paragraph of Dr. Hillerman's article is "What Shall We Do?"

Take the four suggestions and have meeting take action on each one, one at a time.

Decide on an offering for Home Missions. Select one of the new missions of this District to be given your offering. Casper, Wyo., would prove a worthy one.

TOPIC.

This is a great territory that covers more than one-third of the area of the United States, and some day will likely have twice the present population of the entire country. In this territory are now thirty-one cities of ten thousand population where there is no English Lutheran Church, and only about six per cent of the Lutheran population in our Lutheran churches.

One Field Missionary found fifty Lutheran families in five hundred calls in a new district. One missionary discovered children ten years old who did not know what a Sunday School was.

And in what places some of them must worship: In dance halls with bottles, playing cards, papers and dirt all over the room to greet the worshippers on Sunday; while some church buildings are not as good as some stables in the east.

And how the people struggle to have a Church: One church of laboring people gives \$95 a year per member or nearly two dollars a Sunday for its work. One poor church of thirty-two members raised \$350 extra in one year to give the pastor a better salary.

The pastors also sacrifice. One man with a wife and three small children, living in an unfinished room in the church, received about \$50 a month for their support. The average salary in one Synod is \$1310. One pastor with nine children is getting \$1800, which would mean practically forty-five cents a day for each one for three meals, clothing and other needs.

But in spite of all this much has been done. The entire Synods are in existence because Home Mission money started the churches. Many churches were in such bad condition that it seemed useless to continue them; Home mission help was given them and today they are strong self-supporting congregations.

The future is before us, and if this vast territory is not won for Christ the devil will claim it, and that will spell disaster to our country, and will cripple every work of the church at large.

What shall we do? First pay the full apportionment instead of the 70 per cent. the church has been paying. Second, let every church and individual who can, take a Home Mission point and support it above the apportionment. Third, lay hold on God in believing prayer for the work and especially that He would raise up pastors to take charge of it. Fourth, make it a personal matter as to whether the Lord may not want you as a missionary or as a Christian layman to push this work forward.

October 12, 1924.

A HOME HELPER OR AT HOME HELPLESS

Sister Pearle Lysterly.

Scripture Lesson. Prov. 31:27, Thes. 4:10-11,
Ecc. 10:18.

A suggested plan of presentation.

Have a member write a paper on the subject "What My Home Means to Me."

Have another member write a paper on "How I Have Been a Helper in My Home."

Ask each member to come prepared to offer a prayer. Pray that the members may become a blessing in the home and that they may let their lights shine there so Christ may reign supreme.

The Superintendent should bring together all that has been pointed out and in doing this make use of the blackboard. Write the word HOME at the top with the words HELPER and HELPLESS on either side. Ask for the ways an Intermediate may be of help in the home. Also see just how many ways they can be helpless. Make the comparison.

Have some member recite or sing "Home, Sweet Home."

TOPIC.

If you should travel over all the world, you could find nothing to be compared with the dear old Home. Have you ever thought of the true meaning of the word HOME? Let us see what a real home is—"A place of affection, peace and rest—A congenial abiding place." Nothing can be sweeter in God's sight than just this. Is this a description of your home?

"Where we love is home—

Home, that our feet may leave, but not our hearts."

—Holmes.

The Home Helpers in the Bible: Let us think of the great men and women who were busy with the daily tasks while at home. Also those who were willing to obey the father's command when he sent them away. Picture the boy David on the hill side with the sheep; and making the country near him rejoice, with the beautiful music of the harp, while at his daily task. The boy Joseph as he walked over the hills in search of his brothers, and obeying his father's command. Ruth in her devotion to her mother-in-law and her willingness to forsake all in order to be a helper. Just let your minds wander to that little home in Nazareth where Christ was busy with his tools in the carpenter shop. Not only was he a help to Joseph, but relieved His mother of many steps to the well where all the water had to be carried from for the family use. Think of that wonderful home in Bethany where Jesus always found rest,

peace and contentment. There too we find every member busy with their daily tasks.

Are you making your home a place where Christ may find joy, peace and rest? If not—Why?

A *Home Helper* among the Intermediates can change the entire attitude in so many ways. The best way is by Daily Prayer and Bible reading. Establish the Family Altar. Let your life be a living epistle—seen and read by all men. Some time ago I read the quotation—"Your life is the only Bible some folks will read." If this is true, what kind of material are you giving them to read? Are you pleased with the things they have seen you do? Are you careful with the words they may hear you say?

"Once more speak clearly, if you speak at all,

Carve every word before you let it fall."
—Holmes.

The Small Things in the home are the ones that count. How about that grandfather and grandmother of yours, you can make many long hours short by going to walk with them, by reading to them and by letting them talk with you. There you will find the smaller boys and girls to play with and many, many things to do for mother. Let this quotation be the theme for your life this week.

"Grant me the power of doing things

Too simple and too sweet for words."

At Home Helpless. There was a time when people used to sing—"Be it ever a humble there is no place like home." They not only sang it, but believed it. Judging from the way we hear the young people talk today the home is only a place to eat and sleep. The places of amusement desire the time of the young today. When they have spent their money and have nothing else to do they yawningly say, "Well, I guess I'll go home and go to bed." Yes, home and bed. This is the time you are at home helpless.

Where Is Your Home? In meeting on the street or elsewhere this question is asked. Let us ask this question—where do you live in your own personal self? Do you live in the "Complaining" house where nothing suits you? Do you live in the "Dissatisfaction" house where you are on the outs with the members of your family? or is it the "Faultfinding" house where you are not on miserable yourself, but where you also make your entire home unhappy? Examine yourself and see if you are living at home helpless or as a helper.

(Investigate the Merit System and collect the items that pertain to the home. Show how "Home-Craft" from the Merit System contributes to this subject.)

October 19, 1924.

A DAUGHTER OF THE MOTHERHOUSE

(Diaconate)

By Sister Georgia Bushman.

Rom. 16:1-2; Mark 10:28-30.

HINTS FOR THE LEADER.

Secure additional literature and pictures of the Motherhouse, etc., from your local Synodical Deaconess Secretary of Woman's Missionary or from Lutheran Deaconess Motherhouse, 2500 West North Ave., Baltimore, Md.

Keyword—"Service."

Opening Hymn.

Scripture Lesson read by an Intermediate—Romans 16:1-2; Mark 10:28-30. (Have pointed out the thought of "Service" in each text.)

Sentence Prayers.

Hymn.

Announcement and presentation of subject—by Leader.

Introduction of Deaconesses. (Secure names and locations of Deaconesses. Place names on separate slips of paper. Distribute. Each one prays for her Deaconess daily for a month.

Hymn.

Explanation of Christian Service Flag—by Pastor or Superintendent. (This should make an impression and stimulate a desire for placing of another star—or framed photograph of someone in the congregation in Christian Service with an empty panel in the same frame with "Who will volunteer?")

Closing Hymn — "Onward, Christian Soldiers."

THE TOPIC.

Today we shall study a little bit about Deaconesses, for a daughter of the Motherhouse is a deaconess. If we take our Bibles and turn back to the Old Testament, we will read of noble women such as Miriam, Deborah, and Hannah, who rendered services in the temple. While they were not called by the name "Deaconess" at the time, yet they rendered special service unto the Lord. In the New Testament we have the names of other noble women, Phoebe, Mary, Dorcas and many others who ministered unto the poor and needy. For several centuries the Deaconess had an honored place in the many Christian Churches.

After various efforts by others, Rev. Theodore Fliedner became restorer to the Church in modern times, of the office and ministry of the Deaconess. Seventy-five years ago Pastor Fliedner arrived in this country from Kaiserswerth with four Lutheran Deaconesses for the hospital that was founded in Pittsburgh by Dr. Passavant. It was the sowing of a good seed. The work

has developed until today there are nine Motherhouses in America with about 350 Deaconesses.

What is a Motherhouse? This word came from the old country and means the Central Institution where young women receive their training for their work, from which they are sent out into fields, and to which they return from time to time for rest and counsel. It is the home of the Deaconess, and her relation to that home is like that of a child in your home. In a few years, after the boys and girls of our Leagues have grown older, and have finished schooling, they start out upon this career or that. In your home, your parents will be interested in your new step and will follow you daily with their interest and prayers for your success, and stand ready to give you advice and always welcome the times when you talk over your problems with them. Such is the relation of the Deaconess to the Motherhouse. She is a daughter of the Motherhouse, and when she goes out into her field the guidance, protection, kindly interest and concern of the Motherhouse follow her. A Deaconess is a young woman, who willingly and voluntarily devotes her life to carrying on the work of her Master. There are three lines of work in which a Deaconess may serve:

1. *Institutions.*—Where the sick, aged and orphaned are ministered unto.

2. *Nursing.*—In homes of the congregation, she nurses the sick in the spirit of Christ.

3. *Parish Work.*—The Parish Deaconess is an assistant to the Pastor and aids him with her time and talents in ministering to the members of the congregation, the sick, unchurched, and is a leader among the young people, and their organizations.

Such service has the blessing of the Master, and the true Deaconess will try to do those things that will bring honor to the Motherhouse as a true daughter would do, and unreservedly gives her life to uplift those with whom she comes in contact.

October 26, 1924.

"1524"

By Rev. Charles H. Tilp.

2 Timothy 4:1-5

Read or repeat the 46th Psalm.

Hymns: No. 73 and 195 in the Common Service Book.

Prayer: Use the Collect for Reformation Sunday, page 159. C. S. Book.

This is Reformation Sunday and our thoughts go back to the stirring years after Luther set the religious world on fire in the desire for the Gospel truth.

We are in the quarter of the century that has many Quadri-centennials, commemorating the events following October 31, 1517,

when Luther nailed his immortal 95 Theses on the Castle Church door at Wittenberg.

They were a protest and challenge against the abuse of Indulgences practiced by the Roman Church in Luther's day. His people bought Indulgences from John Tetzel and offered these instead of true penitent hearts for past and prospective sins. These pernicious Indulgences are still used by the Roman Church. Ask some of your Catholic neighbors what they have to pay for special dispensations.

The year 1524, what does it bring to mind to us Lutherans?

"In that year, 1524, appeared the first German hymn-book known as the *Achtliederbuch*, because it contained eight hymns, four from the pen of Luther, three from that of Paul Speratus, and one from an unknown author. The small beginning of a rich and powerful development which quickly spread over all Germany and helped to make the Lutheran Church pre-eminently a singing church."—Richard.

Luther's trials were not over when he had made a beginning of reforming the Church. He had many disputations and conflicts with the enemies of the truth. In 1524 his adversary was Andrew Carlstadt, who though a follower, assailed Luther's teaching on the real presence in the Lord's Supper. So that Luther had to guard against the spirit of false freedom among his own followers as well as against the errors of Rome.

However busy Luther was as a Reformer, he is even greater as a preacher of Christ, whom he held up to the masses in every sermon. Luther took the Church back to Paul, the greatest preacher of Christ, and in our Scripture Lesson Paul admonishes his spiritual son, Timothy, and all others to "Preach the Word."

The all-powerful motive Paul gives to Timothy and all of us is found in that solemn charge in the first verse where we are reminded that we work in the sight of God and our Lord Jesus Christ. What lives would we not live before heaven and Him, Who sits on the great white throne! But are we not living before the throne every day? That thought should sober us and burn all the dross of selfishness, cowardice and worldliness out of our lives.

"Be instant"—practice your religion every day.

"Exhort" one another daily. One trial will not suffice. The fire is not always brought out of the flint at one stroke of the steel; nor are our fellows' affections kindled at the first exhortation. The salesman does not get an order at his first call, but keeps coming until his perseverance wins another customer.

We are often too prudent about presenting

the claims of Christ and His Church to our companions. Talk up your religion to others. However, let us not air our own opinions but "preach the Word," tell what the Bible says, and let the Word do the convicting and rebuking.

Paul was near the end of his course and so he charges his young disciple, Timothy, to be more careful to "watch in all things, endure afflictions." Besides the preaching of the Word there must be special care over the life of believers. Let no young friend say, "No man hath cared for my soul."

Paul saw the dangers ahead for the young believer, when men would not believe sound doctrine, when young and older persons must be wise and brave to cope with the tendency to turn from the simple truth of God's word to prefer "cunning fables." This picture is true today. Simple teaching of God's Word is distasteful to many; men's ears itch and want to be tickled with strange fables.

Be loyal to the Gospel and to your church. Therein lies your safety.



TWO NEW BOOKS ON LIFE SERVICE

(Continued from page 10)

This booklet is splendidly adapted for class use and is practical.

Note the contents is given in the headings of the nine Chapters.

1. Motives in Vocational Choice.
2. Life's Most Important Occupation for You.
3. How May I Know God's Plan?
4. Decision and Verification.
5. The Next Steps After Life Work Decision.
6. Working Toward Your Life Work.
7. If Disappointments Come.
8. Vocations and Avocations.
9. Fitting Into God's World Plans.

Get these books from the United Lutheran Publication House.

DO YOU ENJOY SURPRISES?

Here are the Systematic Giver's Surprises:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease with which he meets his own obligations.
4. At the pleasure he finds in larger giving.
5. At his satisfaction in the practice of stewardship in his time, his talents and his possessions.
6. At himself for not adopting the plan sooner.
7. At his new appreciation of the goodness of God.—"Missionary Review of the World."



Junior Department

**"TAKE CARE OF THE JUNIORS AND
THE SENIOR LEAGUE WILL
TAKE CARE OF ITSELF."**

JUNIOR LEAGUES REGISTERED.

**62. Lutheran Church of the Atonement,
Saugerties, N. Y.**

These are not half of the existing Junior Leagues. Where are the others? We want every one registered with the Junior Department of the Luther League of America. Send your church and name of your organization, name and address of Superintendent, when organized, and number of Juniors enrolled, and a Registration Certificate will be sent you.

JUNIOR LEAGUE OF SAUGERTIES, N. Y.

The Junior League of Saugerties (Junior League Number 62) is a lively organization. They have 31 members at present, having organized October 20, 1923, with 16 members.

On June 26 they held a public meeting to which the Senior League was invited. The President, Mildred Genthner, led the meeting. One of the Junior boys rendered a piano selection. The Secretary, Alberta Gippert, read a report of the work done during the year, and the Treasurer, Hattie Gurth, gave a report of the money received and spent. A paper on Dr. Martin Luther was read by one of the girls. His picture was unveiled and presented to the Church by the Junior President. An exercise "Luther's Coat of Arms," was then rendered by a number of girls. One of the boys gave the story of Daniel and the Lions, which was afterward dramatized by seven boys.

The leader states that everybody was surprised at what the Juniors had accomplished, and the Senior League was much gratified at seeing how these Juniors were being trained to take up the work of the Senior League later on.

The first week in July a picnic was held.

IOWA.

"On May 26th, we organized a Light Brigade. Fourteen young folks between the ages of eight and fourteen met at the church, organized in a formal manner, elected officers, and agreed on a tentative program.

"This new organization is to meet twice a

month (second and fourth Mondays) right after school. The first meeting will be strictly devotional, the Junior Luther League Topics to be used. The second will be a missionary meeting. From every indication the new society will continue to grow and develop." (Dubuque, Iowa.)

MINNESOTA.

A practical demonstration of Junior work by a group of Juniors of Salem Church was given at the convention of the Minnesota State League.

NEW YORK.

The yearly report of the Junior work of the New York State League is most interesting:

"New Leagues organized—3; St. Peter's and Redeemer, Syracuse, and Our Saviour, New York City.

"Total number of Junior Leagues in the State, 16, with Syracuse in the lead with five.

"The report from eight shows an average attendance of 158, a total membership of 240. Number attending 25 church services during the year 90. Number using Junior Reading Course, 4 Leagues. Six hold weekly meetings, two monthly.

"The Treasurer's report shows \$94.59 for local expense, \$126.00 for local church, \$77.70 for foreign missions, \$22.28 for home missions, and \$20.60 for inner missions, a total of \$341.17.

"Other work done includes, a box for Japan kindergarten, 145 articles; a box of toys for the Wartburg Home, 100 Christmas stockings, food for the Old Folks' Home, Clinton; 100 spools of thread for India; flowers distributed to sick members of the Bible school, Junior choirs assist with music. Special programs rendered in the various churches.

"The first Junior Rally of the State was held in Advent Church, with 275 children present."

(And there are still some that say that Junior League work does not amount to anything!)

A BUSY JUNIOR LEAGUE.

St. Paul's, Philadelphia (Junior League No. 25), is a very active League. These are some of the things they have been doing:

They have two violinists and two pianists at every regular weekly meeting;

Made 23 Christmas stockings filled with toys, nuts and candy, and contributed one dollar toward Christmas baskets for the poor of the neighborhood;

Entertained the Junior League of the Martin Luther Neighborhood House (our Italian Settlement) at a party;

Gave one dollar toward the Educational Fund of the Senior League, which is used to aid any member of the Senior League entering the ministry or diaconate;

Used the Lenten pictures in the program packet, and made booklets of the same, using the League colors, putting a picture on each sheet, and a few facts concerning each picture;

Held an Easter Party;

Took part in the District Junior Rally, giving an exercise, "The Church Seasons";

Held a Parents' Meeting, with a program, music and an exhibit of work done during the year.

The Superintendent of this active Junior League is Miss Emily Scholl, the office secretary of the Luther League of America.

October 5, 1924.

OUR ITALIAN NEIGHBORS

(Missionary)

Gal. 5:14.

(The missionary programs outline the various fields of work of our United Lutheran Church.)

PROGRAM.

Opening Devotional Exercises—"Like Jesus"—see leaflet in packet.

Hymn—"O Zion, Haste, Thy Mission High Fulfilling."

Scripture Lesson—read by a Junior—Gal. 5:14.

Sentence Prayers by the Juniors—for our Italian work—for those working with the Italian immigrants, that we may help the work.

Topic—"Our Italian Neighbors."

Discussion—What can we do to help the Italians in our neighborhood? The Italian kindergarten in Philadelphia? The work of the Italian Board (the Immigrant Mission Board) of our United Lutheran Church?

Bible Drill—Books of the Bible—see leaflet in packet—"Bible Drills."

Closing—"Lord's Prayer."

Decorate the room for this meeting with crepe streamers in the Italian colors—red, white, green, and with Italian flags.

Put up about the room some pictures of famous Italians—artists, composers, reformers. Call the attention of the Juniors to the fact that we owe many things to some of the great men of this nation.

THE TOPIC.

Neighbors? Somebody says—"What—Italians our neighbors? Oh, no, we are not neighbors to them—we don't want them—we keep them at the other end of the town."

But they are our neighbors. There are five millions of them in the United States—they are coming in large numbers each year. We have them in every town. They are living close by us.

They are neighbors to us on the street and in school—why not in church?

The United Lutheran Church and the Italians. Do these Italians make good Lutherans? Yes. A great many of them no longer have faith in the Roman Church, and when they come to America and see the Protestant Church, with its freedom and liberty they are interested.

And our Church—the Church of Luther—the Church of the Open Bible—appeals to them. And so the United Lutheran Church is working with them.

Where? The United Lutheran Church is doing work among the Italians at three places—all in Pennsylvania—Philadelphia, Monessen, and Erie.

Monessen. In this place there are 4,000 Italians, so there is a wide field for work. Services are held in a rented building. A permanent building of our own for the work is a great need. There is a membership of 79 here.

Philadelphia. The Philadelphia congregation meets in St. Peter's English Church. There are 25 members. Sunday School services are also held.

Erie. This is our most promising Italian mission. There are 10,000 Italians in Erie and the Lutheran Church has the only Protestant mission.

A congregation was organized in 1922 under the name of the Holy Trinity Italian Evangelical Lutheran Church. Services are conducted in English and Italian. It has a churchly chapel and parish house.

Who Is in Charge of This Work? The Rev. Fortunato Scarpitti is the Superintendent of the Italian department of the Immigrants' Mission Board, and superintends the work of these three places.

The Martin Luther Neighborhood House. In connection with our mission in Philadelphia, work is done among the children. A settlement house in which classes are held known as "The Martin Luther Neighborhood House" is open daily. Here there is a daily kindergarten, sewing classes for the older girls, a Junior Luther League, and a Vacation Bible School. Here are a few stories concerning the work there:

How the Work Started. When the Italians began to come in large numbers to Philadelphia, the Americans moved out as the Ital-

ians moved in, and in a section in South Philadelphia, sixteen churches closed their doors.

St. Peter's English Lutheran Church began asking the question—"What shall we do?"

God answered that question.

One day a black-eyed, curly haired Italian boy wandered unbidden into the Sunday School.

He was asked, "Who brought you?"

And he answered, "I comma myself."

Mrs. Lillian Cassidy, the Pastor's wife, immediately had a vision—a Lutheran Church for Italians.

She tried to interest the church but all hesitated.

She refused to be turned from her purpose, and at last with the aid of a few friends she began the work.

In 1908 the Kindergarten was opened, and this was the beginning of the work.

Christmas at the Neighborhood House. Christmas is always a happy time at the Neighborhood House.

For weeks Tony and Conchetta and all the rest of the boys and girls are on their best behaviour, and busy learning carols and recitations. Long before the hour for the Christmas festival the children gather at the Neighborhood House. From there they go over into the church. There is a Christmas tree here, with which the children are delighted, for most of them have none in their homes.

The mothers, with little brothers and sisters, are usually there to enjoy the program.

The program given by the children is a simple retelling of the Christmas story, a brief reciting of Bible verses, with appropriate carols sung between the Bible passages, to make a complete story. And then gifts! Christmas would not be Christmas without gifts! So each one receives a gift of some sort. While it may not be a large one, it means much to each one of these little black-eyed Italians, for many do not receive much.

But the biggest gift they have received is the story of the Christ Child which they have learned.

WHAT TO DO.

The Junior Luther League at the Neighborhood House is a wide-awake lively organization. It always takes part in all the District Junior rallies, and always carries off the banner for having the largest number present.

Can not our Junior Leagues do something for them to show that they are "neighbors" to them? Here are some of the things you might do:

Send a book or two for the library. Be

sure it is a good children's book, one you would like to read yourself.

Send materials for aprons, dresses, or patches, to be used in the Sewing School.

Arrange to send them gifts for their Christmas celebration. One Junior League sent a hundred toys from the five and ten cent store one year. Can your Junior League not give a "Toy Shower" for the Neighborhood House?

Send any of these gifts, to the Directress, Miss Anna P. Hess, 1333 S. Ninth St., Philadelphia.

October 12, 1924.

THE BOY JESUS IN THE TEMPLE AND HOW JUNIORS MAY BE "ABOUT THEIR FATHER'S BUSINESS"

Luke 2:49.

PROGRAM.

Hymn—"I Think When I Read That Sweet Story of Old."

Opening Devotional Service—"Like Jesus"—see leaflet.

Sentence Prayers—by Juniors—that we may be more like Jesus—that Juniors may be willing and able to work for Him.

The Topic—given by a number of Juniors. Discussion—How can we be about our Father's business—what can we Juniors do in the Church?

57 Varieties of Projects for Juniors to Carry Out—(Have some of these discussed, and decide upon several which your Junior League will immediately begin to put into operation.

Closing—Prayer.

THE TOPIC.

Have one of the Juniors read the story of Christ in the Temple—Luke 2:41-52.

Then follow with a number of other Juniors as here given:

At Home. Juniors can be about their Father's business at home. They can help mother, they can be kind to smaller brother and sister, they can amuse them, tell them stories. They can run errands cheerfully, they can keep their belongings in order. They can be obedient to their parents. All these are ways in which they can be doing the things they should be about the work of their Father in Heaven.

At School. Juniors can serve their Heavenly Father and do His work at school also. They can be cheerful and obedient to teachers, attentive and ready to learn. They can be fair on the playground. They can be and should be polite and generous, kind and helpful to their schoolmates. They should play every game fairly and squarely. Tasks in the school room should be careful-

ly learned. All these are ways of serving Jesus.

At Church. Juniors can be about their Father's business, too, by being found in their Father's House. They should be found there every Lord's Day. Not only should they go to Sunday School but they should attend the Church services. Then there are other ways of helping and doing the Lord's work—for that is what "being about our Father's business" means. They can help by delivering letters and bulletins for the pastor, by supplying flowers for the church, by going on visits to the sick, by hunting up new folks who have moved into the neighborhood.

In Junior League. Here, too, Juniors can be about their Father's business. Taking part in the meetings, faithfulness in attendance, serving as officers, bringing new members, aiding the superintendent in every way possible—these are all ways of "being about our Father's business." How many of us are busy in the Lord's House, doing our Father's business?"

(Leader should discuss each of these items with the Juniors. Ask them for other things which they may do. Write them on the blackboard. Then present some of the following items in the "57 varieties" list. Ask the Juniors to vote which they will carry out during the remainder of the year. After these items have been decided the program for the remainder of the year can be made up. Discussion should be a large part of the study of the Junior Topic. Juniors who are trained to think a little about the lessons they are having and encouraged to talk it over in the meetings, will make Seniors unafraid to "discuss the topic." Make it a feature of your work.)

"Fifty-seven Varieties" of projects for the Juniors to carry out:

1. Make a large Luther League emblem from colored paper, to be placed in the meeting room of the Junior League.
2. Make a large Luther League motto to be put up in the room. Cut the letters—"Of the Church—By the Church—For the Church—from paper in the five colors—black, red, white, blue and gold (yellow) and paste them on a long strip of heavy white paper or cardboard.
3. Arrange for a Halloween Party. Appoint committees among the Juniors, and let them help with the arrangements. Let some help arrange the games, others the refreshments, others prepare and send out the invitations, etc.
4. Furnish and send flowers to the sick members regularly.
5. Have a committee among the Juniors to prepare a Birthday Chart. and on it record the birthdays of the members each month.
6. Make scrap-books to be sent to the children in hospitals at Thanksgiving time.
7. Arrange to send a box of toys to one of our orphan homes, or to one of our settlements at Christmas time.
8. Start a library for the Juniors. Get the books of the Junior Luther League Reading Course and add to them. Enlist the help of the Senior League in this.
9. Arrange for a Study Class with the Juniors. Take the book "Better Americans," and have a patriotic class teaching how the Juniors may become better Christian Americans, or have a class for six weeks on Japan and study "The Honorable Japanese Fan" or "Leave From a Japanese Calendar."
10. Have some of the lessons worked out by the Juniors on the sandtable.
11. Pack a box with dresses (made by the girls) or with pictures, pencils, crayons, ribbons, etc., for one of our foreign mission stations.
12. Make a series of Christmas posters to be used in the decoration of the Junior room. Get Christmas pictures at two cents each from the Perry Picture Co., Malden, Mass. Mount these on white cardboard, print around them the Christmas message in red letters, and decorate the cards with holly and poinsettias cut from rolls of crepe paper.
13. Secure Luther's picture for your Junior room.
14. Send one of the Juniors to the District Convention and have them report at the next meeting.
15. Have the Juniors make a poster illustrating the "Parable of the Sower."
16. Have a group of the Juniors act out the story of The Good Samaritan.
17. Have the Juniors memorize during the year the Books of the Bible.
18. Have some of the Junior boys model from wood and other materials objects illustrating the life of David (shepherd's crook, a sling, a harp, and crown).
19. Illustrate the Shepherd Psalm with pictures—mount on a large sheet of cardboard.
20. Make a booklet illustrating the Beatitudes.
21. Illustrate "From Greenland's Icy Mountains," and "America, the Beautiful," with pictures cut from magazines and church papers.
22. Have a group of the Juniors act out in pantomime the hymn "O, Zion, Haste, 'My Faith Looks Up to Thee,' or 'Think When I Read That Sweet Story of Old.'"
23. Have the Juniors each select one of the

- Bible heroes—Ruth, David, Daniel, Moses, etc., and have them make a note-book illustrating the same, writing the story, and adding pictures. Have cover pages illustrated, and have table of contents, foreword, and frontispiece.
24. Have the Juniors prepare a large outline map of the Holy Land, locating on it some of the principal places noted in the life of Jesus, and use this to teach Bible geography from time to time in connection with some of the Topics.
 25. From plasticine have the Juniors model objects which will be helpful in the teaching of some of the Bible lessons—Oriental house, etc.
 26. Plan for the securing by the Junior League of models of Biblical objects—the tabernacle, the temple, the synagogue, tent, ark of the covenant, candlesticks, fishing net, coat of many colors, etc. Some of these can be purchased at Sunday School supply houses—others can be made by the Juniors.
 27. Have the Juniors collect a set of pictures illustrating the life of Christ. These can be gathered from church papers and magazines, others secured from the Perry Picture Co. A strip of dark green chintz can be fastened on the wall upon which to put the pictures.
 28. Have the Juniors make a "Junior Luther League Scrap Book," putting into it any pictures (snapshots) of your society or any of its activities which may be taken from time to time, any items of interest concerning the work, some of the invitations to some of the meetings, the names of the officers, etc. This will prove interesting as a record of the work done by the Junior League from year to year.
 29. During Lent have the Juniors make a Lenten frieze around the Junior room. Put up sheets of lavender cardboard, and on it mount from one meeting to another pictures of the Passion Story (which can be obtained from the Perry Picture Co., Malden, Mass.) with a verse added, which is to be memorized.
 30. Have each Junior some time during the year write a story of the life of Luther. This can be illustrated with pictures from the church papers.
 31. Have a "Luther Book" made by the Junior League. Get sheets of paper in the League colors—black, red, white, blue and gold (yellow), put an appropriate cover on the book, and from week to week have the Juniors put in facts concerning the life of Luther. Use this while studying the book "Martin of Mansfeld," and illustrate the note-book with the pictures found in this text-book.
 32. Secure the picture—"The Hope of the World" for the Junior room.
 33. Arrange to give the pageant, "Even These Little Ones," on Junior League Day, November 10. Have the Juniors help in the preparation of the costumes.
 34. Have the Junior boys help in the distribution of the church bulletin.
 35. Write letters to our Junior League in the Virgin Islands, care of Miss Nanca Schoen, Ebenezer Orphanage, Frederiksted, St. Croix, Virgin Islands, U. S. A.
 36. Have the Juniors make a Japanese village, getting Milton Bradley's Poster Patterns for a Japanese village from The United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa.
 37. Make Luther League pennants of heavy blue paper or cardboard, with the Luther League emblem cut from colored paper.
 38. Have the Juniors read their Bibles daily at home, keep a record, and report in Junior League.
 39. Start a "Go To Church" Campaign among the Juniors, and keep a record of their attendance.
 40. Have the Juniors learn the salutes to the American and Christian flags.
 41. Have the Juniors arrange a party for a group of children from the Orphan home or one of our settlements.
 42. Arrange to go to a neighboring Junior League, and present a model Junior meeting, giving a program of some of the best features of your meetings.
 43. Start a Missionary Exhibit, putting up large sheets of cardboard with the names of our different mission fields printed at the top—India, Japan, Africa, South America, and the work at home, have the children bring pictures of the work and arrange a display of our activities.
 44. Have the Juniors arrange a Japanese Tea, to which they invite the congregation. Have them dress in Japanese costume, decorate the room with lanterns, cherry boughs, etc., give a program concerning Japan, and serve tea.
 45. Have the Juniors arrange a party for the Cradle Roll babies.
 46. Arrange a Missionary Exhibit on the book "Better Americans," which your Juniors should study in six lessons. Have pictures of the various immigrants to America, flags of different nations, and objects which can be collected by the children during the study. Include posters showing the work which our Church does among the immigrants.
 47. Arrange for the Juniors to go carolling or hold a Community Sing on Christmas Eve.

48. Make posters advertising the special Reformation, Junior League, Thanksgiving and Christmas meetings.
49. Have each Junior make a note-book on the books of the Bible. Have the names of each group of books written on a page, and a piece of colored paper pasted at the edge of each sheet giving the names of the group. Use the colors of the rainbow in their order—violet, indigo, blue, green, yellow, orange and red. Use white for the Gospels, and gold for the prophecies. Have the Juniors memorize these groups as they make the books.
50. Make window transparencies. Take a sheet of blue tissue paper. Paste to it lightly objects cut from white cardboard arranged attractively and paste on top another sheet of tissue paper. For the Christmas season cut a star, shepherds and figures of wise men and camels—which can be copied from pictures. For Easter cut angels, etc. Hang these in the window.
51. Make a Song Chart for the use of the Junior League, printing on it those songs which you want the Juniors to know which are not found in the hymnal you are using. Long strips of muslin, brush and bottle in India ink, and an old curtain roller are the necessary materials.
52. Have the Junior boys make a cabinet—an old store box or small soap box may be painted and utilized—in which to keep all the material used in Junior League.
53. Make a set of missionary flags—from colored chintz—or heavy paper.
54. Work to secure a stereoscope for the Junior League and make pictures for the same, by cutting missionary, Biblical and worthwhile pictures from magazines and mounting them on cardboard of the requisite size.
55. Have one of the Junior boys prepare a set of models illustrating the life of Moses—a small basket (raffia), a wooden staff, and the tablets of stone (gray pasteboard).
56. To illustrate the story of Abraham have the Juniors make a small tent, an altar modelled of clay, a bundle of fagots (small sticks) and a shepherd's crook.
57. Make a scroll or "book of the law" used in Bible times—two wooden sticks, and a roll of paper fastened to these, which may be rolled.

Have your Juniors work at these through the year and at some set time have an exhibit of the work, to which the parents are invited.

October 19, 1924.

"KNIGHT GEORGE"—LUTHER AT WARTBURG

Psalm 119:130.

Hymn—"Lord, Keep Us Steadfast In Thy Word."

Bible Drill—Books of the Bible—see lesson let "Bible Drills."

Devotional Exercises—"Like Jesus," see leaflet in packet.

Scripture Lesson—Psalm 119:130.

Sentence Prayers—by Juniors—for the spread of God's Word, for the work of those who are distributing Bibles throughout the world, that we may have the truths of the Bible in our own hearts and minds.

Topic—Chapter 13, "Martin of Mansfeld"—"Knight George."

Story read from book by four or five Juniors.

Whole story retold by Junior previously appointed to study same. Discussion—by Juniors. What was Luther's greatest work—standing before the Emperor and refusing to take back what he had written, or his translating of the Bible? Why? How can we help in the spread of the truths of the Bible? Practical—Do you know any who do not have Bibles? Can we as a Junior League through the American Bible Society send some Bibles to some country needing them? How do we use our own Bibles—do we read them daily? (Through the American Bible Society, Astor Place, New York City, Bibles, Testaments and Gospels can be secured for two, five and ten cents respectively, which can be purchased by the Junior League and sent where needed. (The Junior Superintendent should see that all of her own Juniors have Bibles.)

THE TOPIC

The material for this lesson is found in Chapter 13 of "Martin of Mansfeld."



October 26, 1924.

REFORMATION MEETING

Make this a public meeting. Invite the parents. Decorate the room with the Lutheran colors. Arrange the following program. All the material will be found in the new packet.

PROGRAM.

Psalm 46—recite in concert.

Hymn—"A Mighty Fortress Is Our God." Exercise—"Luther's Coat of Arms"—see leaflet in packet.

Hymn—"Lord, Keep Us Steadfast In Thy Word."

Essay—"Martin Luther, The Story of His Life"—(under the study of "Martin")

(Continued on page 34)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

KANSAS

THE KANSAS CONVENTION PLAN.

The Synod of Kansas has established a summer camp near Junction City, Kans. This camp site is in use for the months of June, July and August. The Luther League of Kansas has adopted the plan of combining its annual convention with a summer outing. During the period of July 21-28 it carried out the second of these combination occasions.

The plan certainly has wonderful possibilities. The Kansas League has already progressed far enough to realize many of these possibilities. The Luther Leaguers are learning to combine pleasure with profit. The schedule for each day bears this twofold idea in mind. The morning hours and one after the noon-meal are given over to convention business and plans. These latter show a nice variety. A recreation period is observed in the morning and virtually all the afternoon is given over for this purpose. The evening has its study session followed by a special stunt feature. A Sunday closes the convention and includes the regular services of that day. The spirit of interest continues well throughout and a wholesome fellowship prevails. Enough features peculiar to a camp add to the week. Combining the helpful features of both convention and camp produce the possibilities referred to. The plan truly has much to recommend it to other sections.

The camp itself is well equipped. Each year will find it even more so. The spot is a delightful one and yields virtually all a camp needs. It is a very well conducted camp. Rev. R. J. Wolf, of Abilene, is an experienced director and brings to his task a personality that imparts a bright live atmosphere. The young people find it anything but a dull place. The Kansas plan has a fine location and good conditions for its expression.

MINNESOTA

The Minnesota State Luther League met in annual convention June 22 and 23 in Holy Trinity Church, Minneapolis. Addresses on "The Luther League of America" by the General Secretary of the Luther League of America; "Leaving Thy First Love," by the Rev. Tenner Thompson; and a lecture on "The Holy Land," by the Rev. C. L. Grant, were features. The convention sermon was preached by the Rev. M. J. Bieber, D.D. Papers on "My Life, What Shall I Do With It?" and "The Debt We Owe to God" were read. A practical demonstration of Junior work by a group of Juniors from Salem Church and a paper on "What the Intermediate League Has Done for Me," by an Intermediate, stressed these two departments of League work. The concluding feature was a banquet.

NEBRASKA

HASTINGS.

The Luther League of Hastings has pledged one hundred dollars toward a pipe organ for the church. Each member of the League has signed up for one dollar of this fund.

NEW YORK

NEW YORK CITY.

On Sunday evening, July 27, the Luther League of New York State held a very impressive commissioning service in the Evangelical Lutheran Church of the Advent, Rev. A. Steimle, D.D., pastor, New York City, commissioning Rev. and Mrs. Fred W. Heins as their missionary to Japan. In spite of the hot Sunday evening, more than 300 Luther Leaguers and friends were present. The service was conducted by the Rev. A. J. Traver, President of the Luther League of New York, and was assisted by Dr. George Drach, Secretary of the Foreign Mission Board; Rev. Harold S. Miller, former President of the State League and representing the Brooklyn and Long Island District; Rev. E. J. Flanders, President, New York City District; Mr. Edward B. Fernschild, President, Westchester County District; Miss J. Dorothy Borgstede, Chairlady, Missionary Committee, Luther League of New York State. The Commission was given by Dr. Drach and Pastor Traver, after which words of greeting were given by Missionary Fred Heins. Rev. Harold S. Miller responded with the theme, "Christians Leagued Together." Rev. Raymond E. Finehout, ex-President of the State League, pronounced the benediction. Fred Heins is the first missionary of the Luther League of New York State.

INDIANA

INDIANA STATE LUTHER LEAGUE CONVENTION.

The twenty-seventh annual convention of the Indiana State Luther League was held at Louisville, Ky., on June 11, 12 and 13.

There were three churches to become league members: Christ Church, Jefferstown; Brookville, Ind., and Second Church, Louisville, Ky.

The convention slogan that was adopted was "Fling Out the Banner."

The corresponding secretary reported that there was a membership in the State League of nine hundred and eighty-two.

The goal for the coming year was set at one thousand members.

Officers of the League for the following year were elected as follows:

President—Rev. J. S. Albert, Muncie, Ind.

Vice-President—Miss Alberta Herman, Louisville, Ky.

Recording Secretary—Mr. Francis Owens, Anderson, Ind.

Treasurer—Miss Lillian Kemper, Lafayette, Ind.

Ex. Com. Member—Miss Letha Martin, Portland, Ind.

Corresponding Secretary—Miss Marjorie Hagemeyer, Louisville, Ky.

The convention for the coming year will be held at Brookville, Ind.

NEW JERSEY

Luther League of New Jersey—State Convention, October 13-14, Trenton, N. J.

For all Lutheran young people of the State. "The enjoyable convention"—of interest and

profit to all. Including a splendid program and the not-to-be-missed banquet on Monday evening, Columbus Day. Plan early to be present and send for banquet reservation to the Rev. A. Berg, 30 Livingstone Street, Trenton, N. J.

LUTHER LEAGUE TOPICS

(Continued from page 20)

center and every walk of life. We can truly say that we have a new Japan. With this zeal and with this vision on the part of the nation itself the Church of America should take up the challenge and give to her in a fuller degree that which will give a permanence to the progress that is being made. With the implanting of the Christian thought and Christian living in this new people we will have a nation that will brook all opposition. The recent action of our Congress was almost a tragic blow to our mission work. But with the broadened vision of this nation an interpretation will doubtless be made that will again restore not only the cherished friendly relationship, but increase the privileges for enlarged service.

REFORMATION MEETING

(Continued from page 32)

tin of Mansfeld" it was suggested that the Juniors each write a story of the life of Luther. If this was not done, have them do so two weeks before this meeting. Then have the best one read at this meeting).

Dramatization—"Here I Stand"—see leaflet in packet. (Repeat this exercise which was given several weeks ago.)

Unveiling of Luther's picture. Secure a large picture of Luther if possible for permanent use in your Junior room. Perhaps your Senior League would as a gift supply this for your Juniors. If not use the small one in the packet. Mount this on

a large sheet of white cardboard and frame. Cover with the Luther colors. Have one of the Junior boys tell a few facts concerning Luther, and then draw aside the colors and in a few more words dedicate the picture to the service and use of the Junior League.

Closing—Junior League Rally Hymn.

At this meeting have the Luther book exhibited upon which the Juniors have been working during the study of "Martin Mansfeld." Also have the pictures of Luther found in the book mounted on sheets of cardboard—black, red, white, blue and gold (yellow) and put up around the room. Make a Luther frieze around the room.

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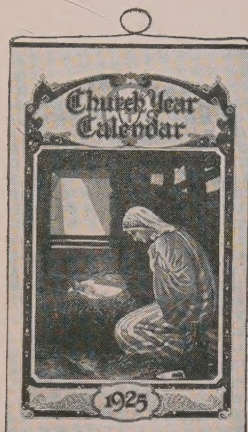
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THE CHURCH YEAR CALENDAR

1925



The calendar for 1925 is unusually attractive. The cover picture is reproduced in five colors. The other twelve pictures are reproduced in four colors, all by the offset process on a strong dull finished, soft paper.

Among the 13 pictures are included a Madonna, The Flight Into Egypt, God's New Covenant, Christ at Gethsemane, The Resurrection, The Supper at Emmaus, The Lost One Found, David Watching His Sheep, The Apparition of the Shepherds and others equally appropriate.

The Calendar contains Scriptural quotations for daily Bible readings, the Gospel and Epistle Lessons and the colors for the Church Year.

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